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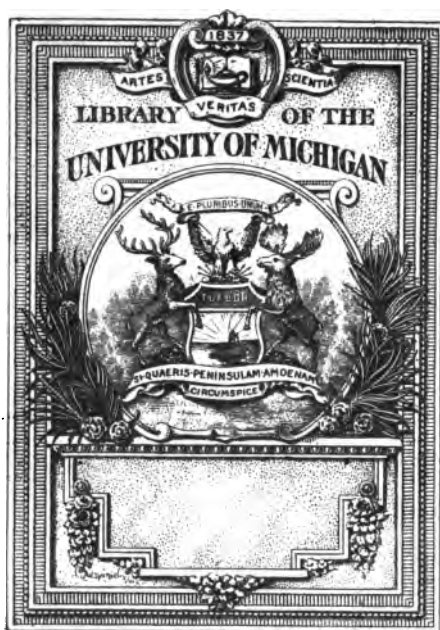
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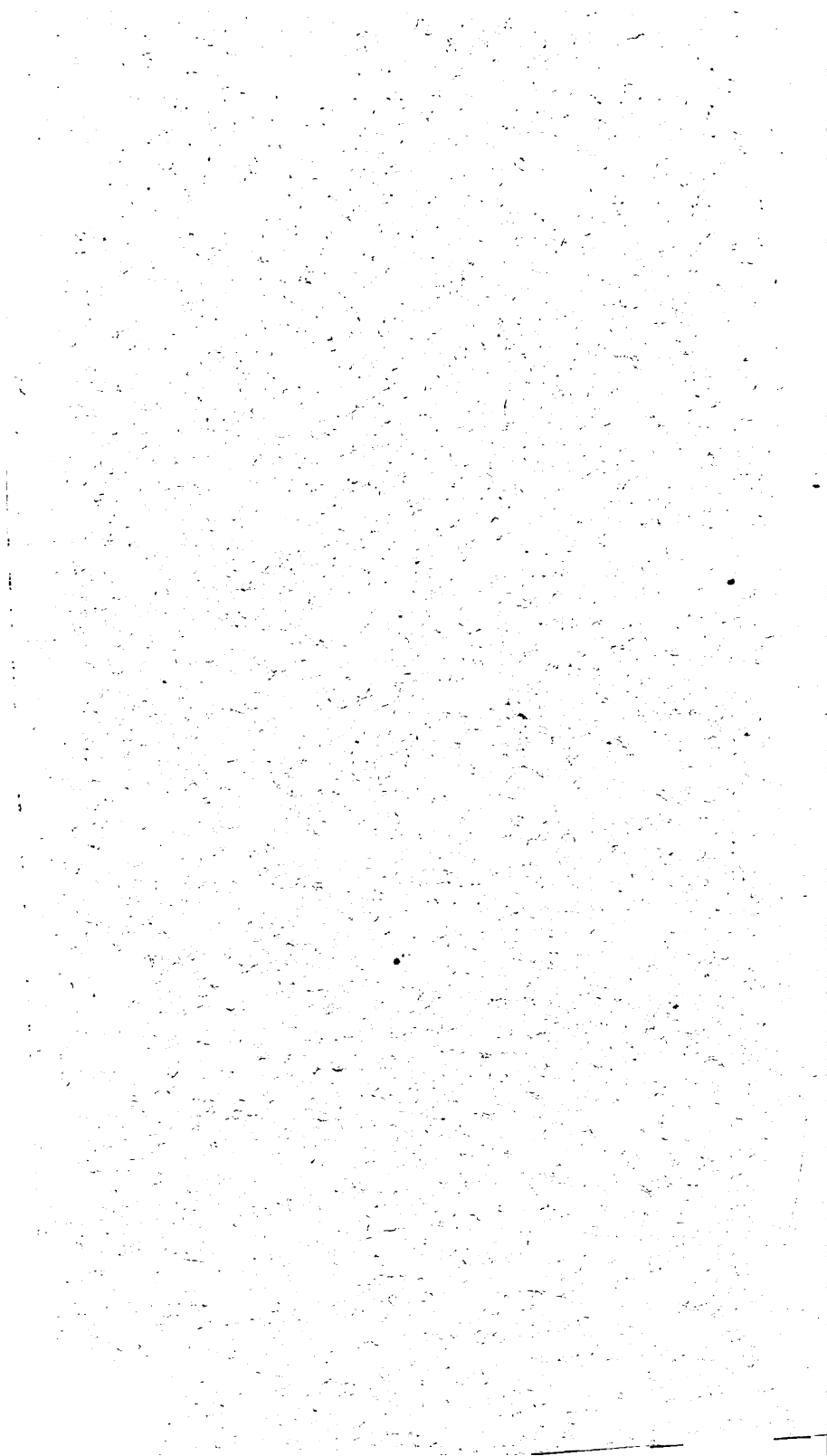




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Cicero Orat. pro Corn. Balbo.*

*Ipsa emendatio finem habet; sunt enim qui ad omnia, tanquam vitiosa
redeant, et quasi nihil fas rectum esse, quod primum est, melius existiment
quicquid est aliud; similes medicis, etiam integra secantibus: accidit itaque
ut cicatricosa sint, et exsanguia, et cura pejora: sit igitur aliquando quod
placeat, aut certe quod sufficiat; ut opus poliat lima, non exerat.*

Quintil. x. 4.

τὰς πιθῆκας φασιν, ἱκανὸν τίκωσιν, ὥσπερ ἀγάλμασιν ἠνατίζουσιν τοῖς βρῖφουσιν,
ἀγαμῖνας τοῦ κάλλους· οὕτως ἴσθιν ἡ φύσις φιλότεκνον· τὰ δὲ ἁλλήλων [ἄλλων]
δράσιν, ἅπέρ ἴσθι, πιθήκων παιδία· ἐτέροις οὖν ἱπιτρεπτικόν ἐξιστάζειν τὰ ἔκγονα·
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THE *Commentary upon the Germany of Tacitus*, with which the following Work begins, forms only a *Specimen* of the notes, which I have collected on this very important Tract. It was my intention to publish a little Edition of the *Germany*, and the *Agricola*, from the Text of Brotier, with all the Notes, both critical and explanatory, of Brotier, with a selection of Notes from the Gronovian, the Bipontine, and the Ernestine Editions, (including the Observations of Oberlin), with such illustrations, as are incidentally given in the later publications of critical works, and with such remarks, critical, explanatory, moral, and political, as have occurred to me in the course of my reading: the work would have been so

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It is my intention to publish, as soon as the materials are collected, and my papers are arranged for the press, an Edition of Demosthenes, containing the *Oration on the Crown, and the Philippic, and the Olynthiac Orations*, with all the Notes of Taylor, and Reiske, with a selection of Notes from the Editions of Mounteney, and Stock, as well as the *Translation* of Leland, and his *Life of Philip*, with such incidental illustrations, as are scattered throughout the different productions of the later Critics, and with such original observations, as have occurred to me in the perusal, both of them, and of the Work itself : no Latin version will be given, and all the original Notes, except where a quotation is made from a Critic, who has written in Latin, will be written in English : no pains will be spared to embellish the Edition with useful and solid information : the present

generation of critical scholars seems to be so much occupied with the Greek Tragedians, that such an undertaking will not, I fear, meet with that encouragement, which it deserves.

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SPECIMEN
OF
A COMMENTARY,
CRITICAL, AND EXPLANATORY,
ON THE
Germany of Tacitus.

Ipsos Germanos indigenas crediderim, minimeque aliarum gentium adventibus et hospitibus mixtos, quia nec terra olim, sed classibus advehebantur, qui mutare sedes quærebant, et immensus ultra, utque sic dixerim, adversus Oceanus raris ab orbe nostro navibus aditur. Quis porro, præter periculum horridi et ignoti maris, Asia, aut Africa, aut Italia relictæ, Germaniam peteret, informem terris, asperam cælo, tristem cultu aspectuque, nisi si patria sit? Cap. II.

LONGOLIUS says at *advehebantur*: ‘Vehi est de loco in locum se conferre, sive equo, sive lectica, sive curru, sive navi etc.’ But, why should we not suppose that Tacitus is employing a figure, which

is very common in him ; and supply after *terra* some verb analogous to the sense, such as *adveniebant* ? Foreigners, who have crossed the sea, are called *advecti*: thus in *Agric. c. xi.* *Indigenæ, an advecti.* *Advehor* is generally used in this sense with *navi*, as in *Cic. Fam. iv. 12. Quum — Piræum navi advectus essem.* Tacitus says here *terra—classibus*: *terra* is properly opposed to *mare* ; but Tacitus is fond of such little inaccuracies, and they are to be found in the purest classical writers. *Adversus oceanus.* Acidalius and Pichena read here *aversus*: Heinsius proposes *inapertus*, or *inaccessus*, or *avius*: Crusius suggests *abstrusus*: Lipsius and Gronovius retain *adversus*, but they give different explanations of it: Lipsius says, “Haud male *adversus* ceperis, quasi mari Italico, et Tyrreno oppositum; eodemque sensu etiam *diversus* in *Agric. c. xxii.*”: Gronovius says, “Qui ex Italia oceanum, per Germaniam proprie dictam, ingreditur, *adversa aqua* videtur vehi, sive æstu contrario, præcipue versus Septentriones; ibi enim *consurgere mundum*, qui in *Austros* Libyæ premeretur; ibi *erectum Borean*, ex opposito *Notum jacentem* credebant. *Plin. ii. 70.*” Longolius justly makes Tacitus his own commentator: ‘*Infra c. xxxiv. Oceanus obstitit idem est quod adversus Oceanus.*’ We have in *Ann. ii. 23.* a very grand description of

a storm which happened in this ocean, and which Brotier quotes at full length. In the sentence, which follows the sentence, which we are now discussing, Tacitus calls this sea *mare horridum et ignotum*: *Quis, porro, præter periculum horridi et ignoti maris, Germaniam peteret? Informem terris, asperam cælo, tristem cultu aspectuque.* What Tacitus means by *informem terris* may be explained from the 5th c. where he says, *Terra etsi aliquanto* [Ernesti here observes that it should be *aliquantum*: thus the Latins say *differre multum, plurimum, paulum*] *specie differt* [‘Non voluit, puto, dialecticæ hic loqui Tacitus, sed diversitatem indicare, quæ oculorum iudicio pateat,’ Gesner: ‘*Specie opponitur in universum, vel generi.* Senec. *Ep.* 58. Plin. *Ep.* x. 114.’ Longolius: thus in *Dial. de Orat.* c. xxv. *Nec refert quod inter se specie differant, cum genere conæstant.* But this passage in *Agric.* c. x. inclines me to Gesner’s opinion: *Et est ea facies citra Caledoniam, unde et in universum fama est transgressa, in univcrum* [sc. æstimanti: thus c. vi. *In universum æstimanti*: thus in *Agric.* c. xi.] *tamen aut sylvis horrida, aut paludibus fæda.* We may add too that Tacitus alluded to the *tumidæ Germaniæ terræ*, or mountainous parts of Germany, of which he speaks in *Ann.* ii. 23. As to the *tristem cultu aspectuque*, Longolius says, ‘Est metonymia effec-

tus pro causa : tristis cultu est ergo terra, quam etsi optime colas, et studiosissime ares, tamen nihil proferet, ex quo lætitiā capere possis : Cic. *Nat. Deor.* II. 40 : idem fere Mela de Thracia dicit (II. 2. 4.) *Regio nec cælo læta, nec solo.* In the 5th c. Tacitus says of Germany, *Satis ferax, frugiferarum arborum impatiens* ; but Seneca *de Provid.* c. IV. says, *Germanos triste solum premit* : Seneca explains his *triste solum* in the same chapter by *Germanos maligne solum sterile sustentat* ; and what Tacitus says of Germany in the 5th c. seems to justify his expression here. Thus we see that these expressions *informem terris, asperam cælo, tristem cultu aspectuque*, the explanation of which has occasioned no small trouble to the commentators, have their specific meaning. This passage shows very clearly the importance of verbal criticism, and should teach those, who affect to despise it from their ignorance of its use, on what a slender foundation their knowledge of classical authors rests. That the art may be abused, and that it has been abused, is indeed a lamentable circumstance ; but who would proscribe eloquence, the fairest of the muses, because a Catiline, and a Clodius, may employ her for the vilest purposes ?

*Magna corpora, et tantum ad impetum valida:
 laboris atque operum non eadem patientia, mini-
 meque sitim æstumque tolerare; frigora atque
 inediam cælo solove assueverunt. Cap. v.*

FROM what Longolius says of this passage, we may
 conclude that he could not construe it: '*Frigora,
 atque inediam*—h. l. *χλαρπος* est: *inedia* refertur ad
sitim; frigora ad *æstum*.' Tacitus says that the
 Germans can display, for a short time, wonderful
 exertions of strength, but they cannot endure con-
 tinued labour and fatigue, they have not the same
 vigour in proportion. This is the case with all barba-
 rous nations: Justin, l. 41. c. II. says of the Par-
 thians, '*Nec pugnare diu possunt: cæterum intole-
 randi forent, si quantus his impetus est, vis tanta et
 perseverantia esset.*' After *minimeque sitim æstumque
 tolerare*, understand *assueverunt*. The words *fri-
 gora* and *inediam* have nothing to do with *sitim
 æstumque*, as Longolius supposes. Tacitus means
 to say that, though they cannot endure thirst and heat,
 yet they are accustomed to bear cold and hunger by
 the nature of the climate, and of the soil. Perizo-
 nius reads here *cælo soloque*, which is probably the

true reading: *cælo* refers to *frigora*, and *solo* refers to *inediam*. Seneca says of Germany *solum sterile*, and Tacitus in the 2d c. says of it *tristem cultu aspectuque*.

Ad matres, ad conjuges vulnera ferunt; nec illæ numerare aut exigere plagas paucæ. Cap. VII.

“**I**TA Rhenanus:—Farnes. tamen codex et Rom. (It. Ed. Rom. et Norib.) *exigere*: quod robur fœmineum magis exprimere videtur, tanquam illos non numeraverint solum plagas, sed exegerint; expostularintque cum suis, si illæsi redissent, tanquam ignavi et vitæ suæ parci.” Lipsius: “*Exigere*, et expostulare, si ignavi, illæsi que redissent, aut indecora vulnera acceperint.” Brotier: “Placet *exigere*, sed ut *sarta texta exigere*, ad summam virtutem jus *exigere*: quasi taxare, ac plus, aut minus in illius virtutis agnoscere.” Gronovius: “*Exigere*, explorare, perpendere, examinare, *exigere pensa* sic dicitur:—vide hic Gronov. qui tamen minus recte visus est interpretari: vide Lipsium ad *Ann.* III. 14. *Auspicioꝝ fides exigitur* infra c. x. et xx.” Hoinsius: “*Exigere*, i. e. diligenter examinare, an plagæ et vulnera sint leviora, an. graviora, an. periculosa.

Suet. Jul. 47. *Suo manu exegisse pondus.*" Kappé's edition. "*Exigere* erit. examinare sollicite, comparare, quod est. itidem fortis animi." Oberlin's Tacitus. Dr. Aikin translates *exigere* 'to require,' and says in a note, that the word '*requiring*' strongly marks the fortitude of the German women, who would even receive their husbands and children with reproaches, if they left the field unwounded. Murphy prefers *exugere*, the reading, which is found in the Arundelian Manuscript, supported by Rhenanus, adopted by the Bipontine editors, and approved by Colerus, and Conringius. The account which Damesnil gives of *exigere* in his *Latin Synonyms*, is very defective. Gesner thus explains *exigere*: 1. *expellere, excludere, ejicere, quasi extra-agere, ab eo et ago compositum.* 2. *Perferre, et pati, transigere.* 3. *quocunque modo petere; interdum ad vim et coactionem refertur.* 4. *Examinare, seu aestimare; sive id pondus, vel regula fiat, sive solus mentis judicio.* This last sense is the only one, which can apply to this passage of Tacitus. The word *numerare*, which is coupled with *exigere* by the particle *aut*, may help to determine the meaning of it. These German women had the courage to *count* their wounds, or rather to *examine* them *carefully*, (for *exigere* is *to see whether any thing has its proper weight, or measure*, and hence it signifies *to examine*

any thing by some standard, or to examine any thing carefully,) that they might see whether they had a sufficient number of honourable wounds to intitle them to the reputation of valour, and to rescue them from the imputation of cowardice. The context (which forms, as I have already observed, always the best commentary upon a writer) proves that this is the meaning of the passage: *In proximo (sc. loco) pignora, unde fœminarum ululatus audiri, unde vagitus infantium: hi cuique sanctissimi testes, hi maximi laudatores: ad matres, ad conjuges vulnera ferunt; nec illæ numerare, aut exigere pavent.* Tacitus tells to us that the men made a point of repairing to their women, after an engagement, to expose their wounds to their inspection; this custom proceeded not so much from a wish to have their wounds dressed, (which was, indeed, a necessary, but only a secondary, consideration,) as from a tender concern for their reputation. They were naturally anxious to obliterate the slightest suspicion of cowardice before their women, who formed the military court of the nation. [The Trojans, in the heroic ages, seem to have equally dreaded the reproaches of women. Homer puts these words into the mouth of Hector, whose wife Andromache had advised him to confine his efforts to the walls of Troy:

* Ἡ καὶ ἔμοι τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας, καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶψα, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο.

Il. vi. v. 441, 2, 3.]

We are, indeed, told by Mallet in his *Northern Antiquities*, (vol. i. p. 269.) that 'the study of simples, and the art of healing wounds, an art as mysterious in those times, as the occasions of it were frequent, belonged to the women; and that matrons, and young women, in the ancient Chronicles of the North, are always employed in dressing the wounds of their husbands, or lovers.' But the context, as I have observed, establishes the truth of the other opinion. A similar custom prevailed among the Spartan women. *Ælian*, in the 21st c. of the 12th book of his *Various History*, has recorded the fact: Αἱ Λακεδαιμονίῳι μῆτέρες, ὅσαι ἐπυνθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, ἀλλ' αὐταὶ γε ἀφικόμεναι τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπίσθεν. [The reader will here remark that *επιγερὲ* answers accurately to ἐπεσκόπουν] καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι, καὶ σεμνὸν ἄρα καὶ βλοσυρὸν ὁρῶσαι, τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδοῦμεναι, καὶ θρηνοῦσαι, καὶ, ὡς ἐνὶ μάλιστα, λαθεῖν σπευδῶσαι, ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς

ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάβρα εἰς τὰ οἰκεῖα ἡρία ἐκόμεζον αὐτούς. The Spartans seem, as Perizonius observes in his Notes on Ælian's *Various History*, to have derived this law from the Cretans. See Ælian's *History of Animals*, book IV. c. I.

Ignavos.—Cap. XII.

CICERO, in his *Orator*, c. XLVII. supplies us with a rule for determining when we are to use the *g*: “Noti erant, et navi, et nari, quibus cum in præponi oporteret, dulcius visum est, ignoti, ignavi, ignari dicere, quam ut veritas postulabat:” hence the *g* should be used only in composition: we should write *ignotus*, *ignavus*, *ignarus*, and so in all the derivatives, but we should write, *notus*, *navus*, *narus*, and so on: as *in* in composition becomes *ig*, so *ad* becomes *ag*: thus we have, from *nosco*, *agnosco*, *eognosco*; from *natus*, *agnatus*, *cognatus*: many editors prefer *adgnatio* to *agnatio*, but would they write *adggero* for *adgero*? Festus thus derives the word, “*Navus*, celer ac strenuus, a navium velocitate videtur dictus.” Gesner says under *gnavus*, “*Celer*, strenuus, a navium celeritate, et navanda opera: additur *g* per

prothesin, ut in *gnatus*," and says under *nave*:
 "Tractum verbum a nautis, quum sunt auxilio aliis
 in gubernandis navibus; naves enim quum ex navali-
 bus in mare deducuntur, maximo hominum auxilia
 indigent: probat etiam Vossius Etymol. et hinc
navus s. *gnavus* dictos arbitratur." I must confess
 that I prefer the etymology of Dr. Stukeley: "Naves-
 tock" [he is speaking of the alate temple on *Navestock-
 common*]: "must have been so called from some old
 and remarkable tree, probably an oak, upon, or by
 the *Cneph*, or winged temple, *Navestock*: our
 English word *knave*, which had no ill meaning at
 first, signifies the same thing, *alatus*, *impiger*; the
 Latin word *gnavus* the very same; and *knap*, a Teu-
 tonic word, the like; all from the Hebrew original."
 This passage is quoted in the elegant and learned
 Mr. Maurice's ingenious work on *Indian Antiquities*,
 Vol. vi. p. 181.

*Illud ex libertate vitium, quod non simul, nec ut
 jussi, conveniunt; sed et alter et tertius dies cunc-
 tatione cœuntium absumitur. Cap. xi.*

THE critics differ widely in their opinion of the
 proper reading in this passage: let us endeavour to

ascertain it, by a patient investigation. Kappe reads *nec jussi*, which he explains thus: "i. e. necdum, cum jubentur: est hyperbaton verbi et participii: M. S. C. Longolii *nec injussi*, i. e. non nisi jussi, quasi sua sponte eos convenire publicæ salutis causa: Cod. Bamberg. *Nec jussu*: Lipsius et Gronov. adprobante Ernesti, et adstipulante M. S. C. Hummelii, *Nec ut jussi*; in enim ortum esse ex *ut*, Tacitumque in animo habuisse Virgilium, *Æn.* III. 236.

Haud secus ac jussi faciunt."

Tacitus says above, *Cœunt, nisi quid fortuitum et subitum inciderit, certis diebus, cum aut luna inchoatur aut impletur:— nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt: nox ducere diem videtur: illud ex libertate vitium, quod non simul, nec ut jussi, conveniunt.* The meaning of *convenire* (a legal term) is *to meet a person by a special appointment, at a certain place: constituere* (a legal term) corresponds to our phrase *to make an appointment with a person, to meet him* [“Constituunt simul cum aliis definiunt locum, tempus, rem, etc.” Kappe]; hence *constitutum* signifies an appointment: Cic. (*Fam.* VII. 4.) says, *Si quod constitutum habes cum podagra, fac in aliam diem differas: condicere* (a legal term) signifies *to make a mutual pro-*

mise to execute at a certain time, the thing for the consideration of which the parties have met [“*Condicunt, i. e. invicem promittunt id, de quo convenere, certo tempore, vel die executuros esse.*” Kappe]: *Convenire* is properly the consequence of *constituere*, and *condicere* is properly the consequence of *convocare*: hence we see the propriety of the language of Tacitus: he says, *sic constituunt, sic condicunt*, and just after he adds, *non simul, nec ut jussi, conveniunt*: ‘they did not all meet together, agreeably to their appointment;’ but Tacitus adds, ‘*nec ut jussi*.’ *constituere* lays a man under an obligation to attend; and, as there were fixed days for attendance, not to appear implied the violation of a command: hence Tacitus says, *Nec ut jussi*, which is thus well translated by Dr. Aikin, ‘As if it were in obedience to a command:’ Murphy translates it with considerable spirit: ‘Regularity would look like obedience: to mark their independent spirit, they do not convene at once.’ The context will admit no other interpretation: *illud EX LIBERTATE vitium, quod non simul, NEC UT JUSSI conveniunt*: hence we may safely adopt the reading of *nec ut jussi*, which alone conveys the meaning of Tacitus; but he adds, *Sed et alter, et tertius dies cunctatione coëuntium absumitur*: ‘*nāy even two, or three days are consumed by the delays of assemblage.*’ This is the force of *sed et* by the

eclipse of *non modo hoc*, or some analogous expression. This passage of Tacitus is well illustrated by the subsequent passage from Clarke's *Travels among the American Indians*, p. 58, 4. "The Indians are sensible of neither civil, nor military subordination: as every one of them entertains a high opinion of his consequence, and is extremely tenacious of his liberty, all injunctions, that carry with them the appearance of a positive command, are instantly rejected with scorn: on this account it is seldom that their leaders are so indiscreet, as to give out any of their orders in a peremptory style; a bare hint from a chief that he thinks such a thing necessary to be done, instantly arouses an emulation among the inferior ranks, and it is immediately executed with great alacrity: by this method the disgusting part of the command is evaded, and an authority that falls little short of absolute sway instituted in its room: among the Indians no visible form of government is established; they allow of no such distinction as *magistrate* and *subject*, every one appearing to enjoy an independence that cannot be controlled:——If a scheme that appears to be of service to the community, is proposed by the chief, every one is at liberty to choose whether, or not, he will assist in carrying it on, for they have no compulsory laws, that lay them under any restriction." Again in p. 64. "The chief war-

rior, whose province it is to regulate their proceedings on this occasion [he is speaking of hunting excursions], with great solemnity issues out an invitation to those, who choose to attend him; for the Indians, as before observed, acknowledge no superiority, nor have they any idea of compulsion." Thus Tacitus says in c. VIII. *Nec regibus infinita, aut libera potestas; et duces exemplo potius quam imperio, si prompti, si ante aciem agant, admiratione præsentunt*: and in c. XI. *Res, vel princeps, prout ætas cuique, prout nobilitas, prout decus bellorum, prout facundia est, audiuntur, auctoritate suadendi magis quam iubendi potestate.*

Equorum, pecorumque numero convicti multantur: pars multæ regi, vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur. Cap. XII.

BROTIER observes upon the latter part of the sentence: " Multa illa passim in lege Salica appellatur *Fredum*, i. e. pax, quod solveretur regi, vel civitati, quasi tutoribus firmatoribusque pacis, ac securitatis publicæ [And he might have added, because *this compensation* not only satisfied the public, but recon-

ciled the parties to each other: Mallet, in his *Northern Antiquities*, (Vol. I. p. 159.) has made some observations on this subject, which I shall insert here: "When government had acquired a little more stability, and when the manners were a little more civilised, men were not satisfied with opposing to the disorder a barrier so often ineffectual: the magistrates, appointed to watch over the public peace, pretended that they were insulted, as often as that peace was broken, and therefore over and above the composition, which was to atone for the offence, they exacted a fine, either as a satisfaction due to the public, or as a recompence for the trouble given themselves in making up the difference, and in protecting the offender: these fines were for a long time all, or almost all the punishment, which could possibly prevail among a valiant and free people, who esteemed their blood too precious to be shed any other way than in battle: their kings had for many ages no other revenue than what arose from these fines, and from their own private demesnes." Montesquieu, as Murphy observes, sees in this passage the origin of the king's exchequer]: hac de re egregie disseruit Cl. de Montesquieu, *Esprit des Loix*, xxx. 20. at idem cl. scriptor loc. cit. c. xix. opinatur Germanos adhuc fuisse in statu naturæ tempore Taciti, cui vix assentiar; ubi enim reges, ubi

civitates, ubi *freda*, seu multæ, quæ regi, vel civitati, ubi *Widrigilda*, i. e. certæ compositiones, quæ ipsi, qui vindicatur, vel propinquis ejus exsolvantur, ibi desiit status naturæ, ibi dominantur leges, ibi vigent legitima imperia.” Mallet (Vol. i. p. 155. 6. 7. 8. 9.) has some important reflexions upon this subject, which are too long to be inserted here.

Tacitus says here, *pars multæ ipsi, qui vindicatur, vel propinquis ejus exsolvitur*: the meaning of the latter part of this clause is that, if a man was murdered, his relations, to whom the right of revenge devolved, received this compensation for the loss, which they had sustained. Tacitus says in c. xxi. *Suscipere tam inimicitias, seu patris, seu propinqui, quam amicitias necesse est, nec implacabiles durant; laitur enim etiam homicidium certo armentorum, ac pecorum numero, recipitque satisfactionem universa domus, utiliter in publicum, quia periculosiores sunt inimiciæ juxta libertatem*. [Ernesti rightly explains *juxta* by *inter liberos homines, in civitate libera*: Tacitus often uses this preposition in the same way: thus in c. xxx. *Velocitas juxta formidinem; cunctatio propior constantiæ est*: thus in *Ann.* l. vi. c. 42. *Populi imperium juxta libertatem; paucorum dominatio regiæ libidini propior est*: *juxta* is synonymous with *propior*, as is evident from these two instances].

Compensation for the life of a murderer by cattle, or by fines, is forbidden in the Mosaic code, which shows how prevalent the custom must have been in the time of that legislator: “ *Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death.*” *Numbers*, c. xxxv. v. 31. [Burder, in his *Oriental Customs* (Vol. I. p. 47.), remarks here: “ Moses absolutely forbids the acceptance of any compensation for the life of a murderer: *through the influence of money* it appears that *punishment was often evaded* in some countries, and probably *till this time among the Jews.*” Mr. Burder seems to have supposed that Moses meant by *satisfaction* a species of bribery, by which means the murderer escaped the punishment of the law, by corrupting the judges of his offence, as if Moses had said: “ Ye shall make no compromise with murderers to arrest the arm of the law; ye shall suffer the law to take its full course.” The fact is, that the will of the injured party was probably in those early times the sole law in cases of murder among the adjacent nations: the rigour of the Mosaic law required *blood for blood*: the right of revenge was left in the hands of *private families*; but Moses expressly commands the Jews to take no pecuniary compensation: probably their neighbours were wont to compromise the matter upon pecuniary consider-

ations, a practice, which is always found to prevail among nations, which are beginning to emerge from barbarism: where the right of revenge in cases of murder is left, as it always is among semi-barbarous nations, in the hands of private families, we may easily suppose that they would often be induced to accept a pecuniary compensation for the loss, which they might have sustained: the right of revenge was immemorially vested in private families among the Grecians, and the consequence was, that the injured party generally compromised the matter for money, as we shall see below]. Homicide among the Kafers, at the Cape of Good Hope, is, as we are informed by Barrow (Vol. I. p. 160.) expiated by a fine: "If a man should kill another in his own defence, in a quarrel, or by accident, he must pay to the relations of the deceased, as a compensation for their loss, a certain fine, which is either agreed to among themselves, or settled by the chief and elders of the horde: in doing this, the value the deceased held in society, and the family left behind him, are the only objects taken into consideration." And homicide is so expiated among the Circassians, as we are informed by Dr. Clarke in his *Travels along the Frontier of Circassia* (Vol. I. p. 383.): "Among the Circassians the spirit of revenge is so great, that all the relatives of the murderer are considered as

guilty: this customary infatuation to revenge the blood of relatives generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus; for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations: the hatred, which the mountaineer nations evince against the Russians in a great measure arises from the same source: if the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thil-Uasa*, or the *price of blood*; but neither Princes, nor Usdens accept of such a compensation, as it is an established law among them to demand *blood for blood*," from Pallas's Travels. Thus we are informed by Sir George Staunton, (Vol. I. p. 296.) that the sovereigns of Java were so desirous of encouraging trade, by giving security to foreign merchants against the violent and revengeful disposition of the natives, that *the crime of murder* was never pardoned when committed against a stranger, but might be commuted by a foreigner for a fine to the relations of the deceased. Homer also mentions a composition for murder: Ajax, when he is speaking of Achilles, says:

" *If a brother bleed,*

" *On just atonement we remit the deed:*

" *A sire the slaughter of his son forgives ;*

" *The price of blood discharg'd, the murd'rer lives."*

Again in the description of the *Shield of Achilles* :

" *There in the Forum swarm a numerous train,*

" *The subject of debate, a townsman slain :*

" *One pleads the fine discharg'd, which one denied,*

" *And bade the public, and the laws decide."*

Homer also tells to us that adulterers were sometimes allowed to redeem themselves with money, which was called *Μοιχάρια*, and paid to the husband of the adulteress : hence, when Mars and Venus were discovered in the act, Mars is required to pay a fine to Vulcan, who refused to dismiss his prisoner, till Neptune engaged for the payment of it. (*Odyss.* θ. v. 329. 354. the Greek Scholiast on the place, and Potter's *Antiquities* Vol. II. p. 307.): " it appears," says Potter, (p. 308.) " from the same place to have been customary for the woman's father to return all the dowry he had received of her husband : whence Vulcan is introduced threatening to secure both Mars and Venus in chains, till that was done, (*Odyss.* v. 317.): some think this sum was refunded by the adulterer, because it was reasonable he should bear the woman's father harmless, since it appears not that Mars's mulct was a distinct sum ;

for upon Neptune's becoming surety for it, Vulcan loosed him from his bonds, without farther scruple." Now persons, who were guilty of adultery, ought to have been stoned to death, agreeably to the practice of the heroic times, and to the practice of the Jews, who inflicted this punishment on both men and women (*Deuteronomy*, c. xxii. v. 22): hence Hector tells to Paris that he ought to have been stoned to death for his adultery:

Ἡ τέ κεν ἤδη

Δαῖνον ἔσσο χιτῶνα κακῶν ἔνεκ, ὅσσα ἔργας.—II. γ. v. 56.

But in the case of adultery, as in the case of murder, "avarice was called in to appease revenge." (Potter, p. 307.) This was also the case among the Athenians. We are informed by Potter (p. 309.) that Draco left adulterers at the mercy of any man, who caught them in the act, agreeably to the law of Hyettus, a former legislator, and that this law was continued by Solo: "Pausanias," says Mr. Burder in his *Oriental Customs* (Vol. II. p. 73.), "relates that Draco, the Athenian legislator, granted impunity to any body, that took revenge upon an adulterer: such also was the institution of Solon, 'If any one seize an adulterer, let him use him as he pleases.' Thus Eratosthenes answered a person, who begged his life, after he had injured his bed, 'It is not I who slay

thee, but the law of thy country.'” The zeal of Phinehas on a similar occasion received, as Mr. Burder observes, the divine approbation, both in personal commendation, and in public deliverance. (*Numbers*, c. xxv. v. 6—18.) Now what was the consequence of allowing private individuals to punish adultery? The same consequence followed in the case of adultery, as in the case of murder: the injured party generally accepted a fine: thus Eratosthenes, who had been injured in his bed, says in *Lysias*: “The adulterer intreated me not to take his life, but to exact a sum of money.” (Burder, Vol. II. p. 73.) Potter (Vol. II. p. 311.) describes a curious mode of punishing adultery, which was called *παραιλμός*, or *ραφανίδωσις*, mentioned in *Juvenal*, *Sat.* x. v. 317. and adds: “But poor men were only thus dealt with, the rich being allowed to bring themselves off with paying their fine, as the Greek Scholiast hath observed from the following passage of *Aristophanes*, wherein *Chremylus* upbraids *Poverty* for exposing men to this disgraceful punishment.” Mr. Barrow informs us in his *African Travels* (Vol. I. p. 160.), that among the *Kaffers* in cases of infidelity, which are very rare, “the punishment is a *fine*, and if the husband chooses it, the dismissal of his wife; but should a husband surprise his wife in the act of adultery, the law would justify him in putting the parties to death.” Mr. Ives tells to

us that, at Madagascar, "if a wife is surprised by her husband in the act of adultery,—he never fails to put her and her gallant to death; but, if they are discovered by any other person, the crime is sometimes compounded by a present of cattle, or slaves." (p. 13.)

The following passage of Mr. Ives in p. 219. is too curious to be omitted: "In Gombroon, if a woman shall be discovered to have committed adultery, the husband of that woman is obliged to pay a fine to the Governor, if able; if not, the wife is taken from him by the officers of justice, and sent to a common stew; there to remain, till she has, by a repetition of the same crime, earned as much money, as will discharge the fine: after this she is returned to her husband again, who may keep her or not, as he thinks proper." Aug. 30, 1810.

Prope soli barbarorum singulis uxoribus contenti sunt, exceptis admodum paucis, qui non libidine, sed ob nobilitatem, plurimis nuptiis ambiuntur.
Cap. xviii.

"**I**NTER Canadenses populos eadem temperantia apud Hurones reperta. P. de Charlevoix, *Journal*

Historique d'un Voyage dans l'Amérique. Lettre XIX.

“*Ob nobilitatem*—sic Ariovisto duæ fuere uxores : Jul. Cæsar, *Bell. Gall.* i. 53. : aliis plures, tantoque diutius duravit hæc licentia, quod in ea erat et opulentia argumentum, et nobilitatis insigne : vide Cl. de Montesquieu, *Esprit des Loix*, XVIII. 25.” Brotier.

But, perhaps, the monogamy of the Germans proceeded from the difficulty of maintaining, as well as the inability of purchasing, more than one wife ; a supposition, which I am warranted in making, from what Barrow relates of the Kaffers in Southern Africa, and of the Chinese : “ Polygamy,” says this ingenious and intelligent traveller, “ is allowed in its fullest extent, and without any inconvenience resulting from the practice, *as it is confined nearly to the chiefs : the circumstances of the common people will rarely allow them the indulgence of more than one wife, as women are not to be obtained without purchase* : the females being considered as the property of their parents, are invariably disposed of by sale : the common price of a wife is an ox, or a couple of cows.” (Vol. i. p. 159.) Barrow says of the Chinese, p. 145. 6. 7. 8. : “ Although polygamy be allowed by the government, as indeed it could not well happen otherwise, where women are articles of purchase, yet it is an evil that, in a great degree, corrects itself :

nine tenths of the community find it difficult to rear the offspring of one woman by the labour of their hands ; such, therefore, are neither in circumstances, nor probably feel much inclination, to purchase a second : the general practice would, besides, be morally impossible : in a country, where so many female infants are exposed, and where the laws, or custom oblige every man to marry, any person taking to himself two wives must leave some other without one, unless, indeed, it be supposed with the author of *L'Esprit des Loix*, what there seems to be no grounds for supposing, that a much greater number of females are born than of males : but all the observations of this lively and ingenious author with regard to China, and particularly the inferences he draws with respect to climate, fall to the ground : it is not the vigour of natural propensities, as he has supposed, that destroys the moral ones ; it is not the effect of climate, that makes it to be considered among these people ‘ as a prodigy of virtue for a man to meet a fine woman in a retired chamber without offering violence to her,’—it is the effect of studiously pampering the appetite, nurturing vicious notions, considering women as entirely subservient to the pleasures of man ; and, in short, by fancying those pleasures in the head, rather than feeling them in the heart, that

have led them to adopt a sentiment which does the nation so little credit : the climate being every where temperate, and the diet of the majority of the people moderate, I might say scanty, these have little influence in promoting a vehement desire for sexual intercourse : *it is indeed, among the upper ranks only, and a few wealthy merchants* (whom the sumptuary laws, prohibiting fine houses, gardens, carriages, and every kind of external show and grandeur, have encouraged secretly to indulge and pamper their appetite in every species of luxury and voluptuousness), *where a plurality of wives are to be found : every great officer of state has his haram consisting of six, eight, or ten women, according to his circumstances, and his inclination for the sex : every merchant also of Canton has his seraglio ; but a poor man finds one wife quite sufficient for all his wants, and the children of one woman as many as, and sometimes more than, he is able to support.* "The Indians," as we are informed by Lewis and Clarke, in their *Travels among the American Indians* (p. 98.), "allow of polygamy, and persons of every rank indulge themselves in this point : *the chiefs in particular have a seraglio, which consists of an uncertain number, usually from six to twelve or fourteen : the lower ranks are permitted to take as many as there is a probability of their being able, with the children they may bear, to*

maintain :" we are told in the same instructive work, (p. 101.) that "*there are many of the Indians, who have but one wife, and enjoy with her a state of connubial happiness not to be exceeded in more refined societies.*" Mallet in his *Northern Antiquities* (Vol. I. p. 278.) says: "*It was common for the people of the North to marry two wives, or more, and this was a very ancient custom : men of wealth and power considered a number of wives as a mark of grandeur ; and according to Tacitus, political reasons also sometimes brought about these matches, since the great were often obliged to yield to the importunity of families, which sought their alliance : the Christian religion, not without great difficulty, got the better of this custom, which still prevailed in the North so late as the 10th century : all the children claimed equally from their father, nor was the title of bastard given to any, unless to such as were born without any kind of matrimonial rite : nevertheless, one of the wives seems to have possessed a superior rank, and to have been considered as the chief and most legitimate ; but, as it was her distinguished prerogative to accompany her lord to the grave, or funeral pile, she would hardly be an object of envy or jealousy among the ladies of the present age.*" Hence I infer, from these quotations from Barrow, Clarke, and Mallet, that, in whatever

barbarous countries monogamy prevails, the cause of it must be referred solely to poverty.

In the words *qui non libidine, sed ob nobilitatem plurimis nuptiis ambiuntur*, we must supply a verb after *libidine* from *ambiuntur*, a figure of speech very common in Tacitus, “*who practise polygamy not from a licentious disposition, but because their alliance is courted on the account of their rank?*” thus in c. XII. *cæno ac palude—mergunt; mergunt* applies only to *palude*, and the verb, on which *cæno* depends is implied: Tacitus means by *cæno*, that they covered the culprits with dirt, and by *palude*, that they then threw them into a swamp.

Paucissima in tam numerosa gente adulteria, quorum pœna præsens, et maritis permissa: accisis crinibus, nudatam, coram propinquis, expellit domo maritus, ac per omnem vicum verberare agit.
Cap. XIX.

“*APUD Saxones ipsæ feminæ erant violatæ pudicitiae vindices, teste S. Bonifacio, Archiepiscopo Moguntino, in Epistola ad Ethelbaldum, Anglorum*

*regem; in antiqua Saxoniam, (nunc la Westphalie,) si virgo paternam domum cum adulterio commaculaverit, vel si mulier maritata, fracto fœdere matrimonii, adulterium perpetraverit, aliquando cogunt cum propria manu per laqueum suspensam vitam finire, et super bustum illius incensæ et concrematæ corruptorem ejus suspendunt: aliquando congregato exercitu femineo, flagellatam eam mulieres per pagos ei abscindentes juxta cingulum, et cultellis suis totum corpus ejus secantes et pungentes, minutis vulneribus cruentatam et laceratam de villa in villam mittunt, et occurrunt semper novæ flagellatrices, zelo pudicitiae adductæ, usque dum eam aut mortuam, aut vix vivam derelinquant; ut ceteræ timorem adulterandi et luxuriandi habeant: vide Michael Alford, *Annales Ecclesiæ Anglo-Saxonice*, Tom. ii. p. 569. et Ecard. *de Rebus Franciæ Orientalis*, Tom. i. p. 472." Brotier.*

Exactly the same punishment for the crime of adultery prevailed among the Jews, as will appear from *Ezekiel*, c. xvi. v. 38—42.: "I will judge thee, as women, that break wedlock and shed blood, are judged; and I will give thee *blood* in fury and jealousy; and I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip

thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare :¹ they shall also bring up a company against thee, and they shall stone thee with stones,² and thrust thee through

¹ Thus c. xxvi. "They shall also strip thee out of thy clothes, and take away thy fair jewels." This also is meant by her lover's 'discovering her nakedness,' mentioned in v. 10. Thus also c. xxiii. v. 29. "They shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness, and thy whoredoms." Thus also *Jeremiah*, c. xiii. v. 22. "If thou say in thine heart, wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare." Again in v. 26. "Therefore will I discover thy skirts upon thy face, that thy shame may appear: I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom." Thus also *Hosea*, c. ii. v. 2. 3. "Plead with your mother; plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts: lest I strip her naked, and set her as in the day that she was born."

² I will take this opportunity of correcting an error, into which Grotius and Lowth seem to have fallen: Lowth says upon this passage: "The expression alludes to the punishment inflicted upon adulteresses, which was stoning: see *John*, viii. 5. ["The Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act:

with their swords; and they shall burn thine houses”

now Moses in the law commanded us, that such should be stoned:”] the particular sort of death, which they were to suffer, is not expressed in the law; so the conjecture of Grotius upon that place of St. John is not improbable; that in the latter times, as wickedness increased, the Sanhedrim exchanged the milder punishment of strangling used before, for the severer death of stoning.” It is, indeed, true, that the law does not say what sort of punishment such culprits were to suffer; but, when the Scribes and the Pharisees say to our Saviour—‘Moses in the law commanded us that such should be stoned,’ we are, certainly, to understand that such offenders were usually stoned to death, even from the time of Moses. This sort of punishment was very common among the Jews, and is mentioned in the Books of Moses in several places. See *Exodus*, c. XXI. v. 28, 32.: see *Leviticus*, c. XX. v. 27. c. XXIV. v. 10, 16, 23.: see *Numbers*, c. XV. v. 32, 36.: see *Deuteronomy*, c. XIII. v. 6, 11. c. XVII. v. 2, 5. c. XXI. v. 18, 21.: see also *Joshua*, c. VIII. v. 24, 26. Mr. Burder, in his *Oriental Customs* (Vol. I. p. 32.), describes the manner, in which it was done, from Lewis’s *Origines Hebraeae*: “To be stoned to death was a most grievous and terrible infliction: when the offender came within four cubits of the place of execution, he was stripped naked, only leaving a covering before, and his hands being bound, he was led up to the fatal place, which was an eminence twice a man’s height: the first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose: one of them threw him down with great violence upon his loins: if he rolled upon his breast, he was turned upon his loins again, and if he died by the fall, there was an end; but if not, the other witness took a great stone, and dashed upon his breast, as he lay upon his back;

and then, if he was not dispatched, all the people that stood by threw stones at him till he died." [We read in *St. Luke*, c. xx. v. 18. "Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." Whitby says upon this passage,—“Here is an allusion to the two different ways of stoning among the Jews, the former by throwing a person down upon a great stone, and the other by letting a stone fall upon him.” But the passage of Lewis affords a much happier illustration of this passage: one witness, it seems, threw the culprit with great violence upon his loins: now it is probable that the wretch would be only severely bruised by this means: hence our Saviour says, “Whosoever shall fall upon this stone shall be broken.” If he did not die by the fall, the other witness dashed a great stone upon his breast, as he lay on his back, which generally crushed him to death: hence our Saviour says, “But on whomsoever it shall fall, it shall grind him to powder.” Another interpretation of this passage is given in Burder’s *Oriental Customs*, Vol. I. p. 251. 3d ed. “And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, *Zechariah*, c. XII. v. 3. Jerome, upon this place, thinks that a *burdensome stone* is an expression taken from an exercise kept up in Judæa to his time, where young men used to make trial of their strength by lifting great stones as high as they could: in such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising, or crushing them to pieces: to the same purpose Christ saith, ‘On whomsoever this stone shall fall, it will grind him to powder, *Matt.* xxi. 44.’” But I must confess that I prefer my own interpretation. It may here be remarked, that the laws of Persia, as we are informed by Plutarch in his *Life of Artaxerxes*, have provided this very punishment for poisoners:

"Their heads are placed upon a broad stone, and then crushed with another till nothing of the figure remains."] Mr. Burder says in p. 331. "After describing various punishments, which were inflicted by the Jews upon offenders and criminals, Lewis says, 'There was another punishment, called the *Rebels' Beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the Judges: whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called a *Son of Rebellion*: the frequent taking up of stones by the people to stone our Saviour, and the incursion upon him, and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature." [We are here informed that this punishment of lapidation was called the *Rebels' Beating*, and that the person, upon whom it was inflicted, was called a *Son of Rebellion*. Mr. Bruce, in his *Travels*, (Vol. II. p. 650. oct. ed.) says, "He then descended the mountains, carrying, as is the custom of the country for vanquished rebels, a stone upon his head, as confessing himself guilty of a capital crime:" now the culprit intended to confess, by this act, that he deserved to be stoned to death, the usual punishment of rebels: this is the meaning of the passage.] But to return from this long digression to Lowth, and Grotius: we may reasonably conclude, from the words of the Scribes and the Pharisees to our Saviour, that persons, convicted of adultery, had been, immemorially, stoned to death: my conjecture is confirmed by the fact that lapidation was inflicted upon the damsel, who was discovered to have committed fornication before her marriage (see *Deut. c. XXII. v. 13--21.*); and that it was also inflicted upon the betrothed damsel, who suffered herself to be ravished in the city, without making any

with fire,¹ and “execute judgments upon thee in the sight of many women.” *Ezekiel* says in c. xxiii.

resistance by her cries, as well as upon the man, who committed the rape (see *Deut.* c. xxii. v. 23, 4.): Grotius supposes, as we have seen, that lapidation was used in later times, as a severe punishment: now fornication is certainly a less heinous crime than adultery; and as the punishment of lapidation was inflicted in cases of fornication, I conclude that it must have been used in cases of adultery. Wherever we read in the Pentateuch that such and such offenders are to be put to death, we must generally understand that they are to be stoned to death, a sort of punishment, which was, as we have seen, very common among the Jews. Lapidation was the punishment of adultery, among the Grecians, in the time of Homer, as we may conclude from what Hector says to Paris:

Λάϊνον ἔσσο χιτῶνα, καὶ ὧν ἔνεκ', ὅσα ἔοργας.

¹ “*They shall burn thy houses with fire.*” This expression also occurs in the passage, which I have quoted from the 23d chap.: Lowth thus comments upon the passage: “The punishment allotted to an idolatrous city. *Deut.* c. xiii. v. 16. [v. 15. 6. “Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword; and thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God, and it shall be a heap for ever; it shall not be built again:” that the prophet alluded to this strict injunction of Moses cannot be doubted]: the words may likewise allude to the punishment of burning, anciently inflicted upon harlots: see *Gen.* c. xxxviii. v. 24.” The passage of

v. 45—8. "The righteous men, they shall judge them after the manner of adulteresses, and after the

Genesis, to which the learned Bishop refers, is the story of Judah and of Tamar: he might also have referred to *Leviticus*, c. xxi. v. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire;" A horrible kind of incest was punished by burning: "If a man take a wife, and her mother; it is wickedness: they shall be burnt with fire, both he and they," *Leviticus*, c. xx. v. 14. But the prophet is speaking, not of the harlot herself, but of her house; let us then see whether the house of a harlot was not also burnt, as the prophet says: I cannot, after a careful examination of the *Pentateuch*, of *Joshua*, and of *Judges*, find any instance of it; but the Jews usually destroyed the property of *heinous offenders*, as will appear by the subsequent passages: we read in *Numbers*, c. xvi. v. 32. "The earth opened her mouth, and swallowed them [Korah, Dathan, Abiram, "their wives, and their sons, and their little children," v. 27.] up, and their houses, and all the men that appertained unto Korah; and all their goods." Again in *Joshua*, c. vii. v. 24, 5, 6. "Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor; and Joshua said, why hast thou troubled us? the Lord shall trouble thee this day: and all Israel stoned him with stones, and *burned them with fire*, after they had stoned them with stones: and they raised over him a great heap of stones unto this day." Since I wrote these remarks, I have been confirmed in my conjecture by re-perusing carefully the 23d chapter of *Ezekiel*, who there

manner of women that shed blood; because they are adulteresses and blood is in their hands; for thus

represents Samaria and Jerusalem as sisters, who were adulteresses, and describes the punishment, which was inflicted upon them for their whoredoms: "Aholah played the harlot——: wherefore I have delivered her into the hand of her lovers——: these discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her."—"And when her sister, Aholibah, saw this, she was more corrupt in her inordinate love than she——: therefore, O Aholibah, I will raise up thy lovers against thee——: I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose, and thine ear, and thy remnant shall fall by the sword; they shall take thy sons, and thy daughters; and thy residue shall be devoured by the fire:" now it is evident that the prophet has taken his idea from the common mode of punishing such offences. It should seem, from the passages which I have adduced, that the family of the culprit were generally in those times, in the East, involved in the guilt and shared in the punishment, and that even the property of the culprit was destroyed. That this severe procedure is agreeable to the general spirit of Eastern policy, will also appear by the following considerations: Mr. Barrow, in his *Chinese Travels*, (p. 371-4.) says: "As in some of the Grecian states, and other nations of modern times, the punishment of treason was extended to the relations of the criminals, so in China, even to the ninth generation, a traitor's blood is supposed to be tainted, though they usually satisfy the law by including only the nearest male relations, then living; in the guilt of the culprit, and by mitigating their punishment to that of exile: nothing can be more unjust and absurd, however

saith the Lord God; I will bring up a company upon them, and will give them to be removed and

politic, than such a law; absurd, because it considers a non-entity capable of committing a crime; and unjust, because it punishes an innocent person." In the sixth division of the criminal laws of China "the first article is high-treason; all persons convicted of which, whether principal, or accessaries, 'shall suffer death by a slow and painful execution;' which Sir G. Staunton tells to us, is described as amounting to a 'licence to the executioner to aggravate and prolong the sufferings of the criminal by any species of cruelty he may think proper to inflict: 'all the male relations in the first degree, and their sons, are indiscriminately to be beheaded; all under the age of sixteen, and the females in the first degree to be distributed as slaves to the great officers of state: their property of every kind to be confiscated to the public.'" See the *Quarterly Review of Ta Tsing Leu Lee*, No. 6. p. 309. It is upon the same principle of policy that, when a monarch is dethroned in the East, the new sovereign generally orders all the male branches of his family to be dispatched. Sir G. Staunton informs us, if I am not mistaken, that, when the present Tartarian dynasty succeeded to the empire of China, this policy was executed. It was upon the same principle that, when Korah and Achan were punished, both their families and their property were destroyed: it was upon the same principle that an idolatrous city was to be entirely destroyed with all its inhabitants, with all its cattle, and with all the property of every description.

Since I wrote these remarks, I have met with some other instances of this Eastern policy: Mr. Harmer (Vol. iv. p. 413. 4th ed.) says: "It was a common policy to exterminate whole families, to which royalty had belonged:" Mr. H. then cites the

spoiled; and the company shall stone them with stones, and dispatch them with their swords; they

three following instances: 1. *Kings*, c. xv, v. 29. "And it came to pass, when he [Baasha] reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any thing that breathed, until he had destroyed him." c. xvi. v. 11. "And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha; he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his friends:"

2. *Kings*, c. xi, v. 1. "And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal." Mr. H. notices this subject again in Vol. III. p. 376. Mr. Burder (Vol. II, p. 42.) cites the following passage from Thevenot (Part II. p. 161.): "All the pearls that weigh half a medical, or more, that are fished up at Bahrein, belong to the king; who, nevertheless, makes a liberal present to the fisherman, who brings him such; but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death *the whole family, and all the kindred of the fisherman, even to the seventh generation, both males and females.*" Major Symes, in his account of the *Embassy to Ava*, (p. 318.) says: "In case of desertion, or treachery, *the innocent wife, children, and parents of the guilty person*, are dragged to execution without remorse, or pity; even cowardice subjects *the family of the delinquent* to capital punishment: this barbarous law is rigorously enforced." Justin (l. x. c. 2.), when he is speaking of the conspiracy, into which the sons of Artaxerxes entered against their royal father, says: "Exacerbatus juvenis in jurgia primo patris erupit: mox facta cum fratribus conjuratione, dum patri insidias parat, deprehensus cum sociis, poenus

shall slay their sons, and their daughters, and burn up their houses with fire: thus will I cause lewdness

parricidii Diis paternæ majestatis ultoribus dedit: conjuges quoque omnium cum liberis, ne quod vestigium tanti sceleris exstaret, interfectæ." Berneggerus has cited several instances of this sanguinary policy, in a note upon this passage of Justin: "Ammian. Marcellin. 23—31. Leges apud Persas impendio formidatae: inter quas diritate exuperant latae contra ingratos, et desertores: abominandæ aliæ *per quas ob noxam unius omnis propinquitas perit*:" exempla sunt apud Herod. III. 119. [Herod. there tells us that Darius ordered Intaphernes, who had fomented seditions against him, to be put to death: ἔλαβε αὐτόν τε τὸν Ἰνταφέρνεα, καὶ τοὺς παῖδας αὐτοῦ, καὶ τοὺς οἰκήτους πάντας, συλλαβὼν δὲ σφεας, ἔδησε τὴν ἐπὶ θανάτῳ ἢ δὲ γυνὴ τοῦ Ἰνταφέρνου φοιτεύουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος, κλαίεντε καὶ ὀδυρόμεντο: hence then we learn that only the sons, and the male relations of Intaphernes were put to death]; et in *Epistola Artaxerxis* apud LXX. *Interpretes*, c. VIII. 11. *Esther*. [We are there told in v. 1. that the king Ahasuerus gave "the house of Haman, the Jews' enemy, unto Esther, the queen." We are told in c. IX. v. 10. "The ten sons of Haman, the son of Hammadetha, the enemy of the Jews, slew they:" so that it is evident that we are to understand by the house of Haman, only his male relations, as is the case in the passage of Herodotus]: neque mitior lex Macedonum, qua cautum erat, ut propinqui eorum, qui regi insidiati essent, cum ipsis necarentur (Curtius; 6, 11, 28.): quomodo et Impp. Arcadii, et Honorii constitutione, pena in partem ad filios extenditur, quorum parentes læsæ majestatis reatum incurrerunt. l. 5. C. ad C. Jul. Max." In Ogilby's Japan we are told p. 319. that for greater faults the near relations of a culprit also die with him.

to cease out of the land, that all women may be taught not to do after your lewdness." Thus also we read in the 2d book of *Esdras*, c. v. 1—5. Thou shalt be weakened "as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee——: the reward of thy whoredom shall be in thy bosom." The punishment for the crime of adultery was death by the Mosaic law: "The man that committeth adultery with another man's wife, even he, that committeth adultery with his neighbour's wife, the adul-

John Albert de Mandelsloe says in the collection of Dr. Harris Vol. i. p. 791. "In offences of a more heinous nature [among the Japanese], the fathers, brethren, and children are put to death for the crime of a single person; nay, the wives and daughters, though ever so innocent, are also involved in the same misfortune; for they are made slaves, and their whole substance is confiscated; thieves are fastened with a rope of straw to a cross, and then the executioner runs a pike into the right side up to the left shoulder, and again from the left side up to the right shoulder; other malefactors are fastened only to a post, with their hands stretched out, and held up by two persons, and so the executioner runs them with a pike through the neck into the heart: these crimes, which involve the whole family in the same punishment, are extortion, coining, firing of houses, wilful murder, and ravishing of women, and are punished by crucifying with the head downwards, by boiling in oil, or water, tearing them to pieces by four horses, &c.: lying is also capital here, especially if told to a judge."

terer and the adulteress shall surely be put to death." *Leviticus*, c. xx. v. 10. See also *Deut.* c. xxii. v. 22. But, before "they were thrust through with swords," the culprits were, it seems, doomed to pass through tortures, which were inflicted in the most public manner. *St. Boniface* tells to us, that the German women, who assembled in a troop, mangled with knives the body of the adulteress; and *Ezekiel* tells to us that the Jews cut the adulteress with swords, and executed the sentence of the law in the sight of many women: thus also Phinehas thrust the Midianitish harlot, and the man of Israel, who introduced her into his tent, through the belly with a javelin (See *Numbers*, c. xxv. v. 6—8.). Tacitus tells to us that the punishment of adultery was left to the husband: this was also the case among the Jews: it was a capital feature of the Jewish polity to let the party aggrieved be the principal executioner of the sentence of the law. As this is an important subject, I shall halt to give some instances of it: the Mosaic law required blood for blood, but *the relations of the deceased* were authorised to put the murderer to death, whenever they found an opportunity: we read in *Deut.* c. xxi. v. 18—21. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, nor the voice of his mother, and that, when they have chastised him, will not

hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard: and all the men of his city shall stone him with stones, that he die." Here we see that both the father and the mother, as being both concerned and aggrieved, were required to accompany their rebellious son to the elders; but what affords a still stronger proof of our assertion, both the father and the mother were required to set the first examples in the punishment of their rebellious sons: thus we read in *Deut.* c. XIII. v. 6—11. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go, and serve other gods, which thou hast not known, thou, nor thy fathers——; thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people; and thou shalt stone him with stones that he die:" thus we read in *Deut.* c. XVII. v. 6, 7. "At the mouth of two witnesses, or three witnesses shall he, that is worthy of death, be put to death; but at the mouth of one witness shall he not be put to death: the hands of

the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Dr. Fryer, in his *New Account of East India and Persia*, says that, among the Gentoos, "their executing of justice in capital cases is sudden, either cutting them in pieces (*which for murder is always begun by the next relation, who must be both prosecutor and executioner, and then seconded by the rabble*), or impaling them on stakes." But to return to our subject, adulterers and adulteresses, among the Athenians and the Romans, were left at the mercy of the injured party: the female culprits were often punished among the Athenians in the same way, as they were among the Germans. Plutarch, in his *Life of Solo*, says, "*Solo permitted any person to kill an adulterer taken in the fact:*" Langhorne adds in a note (Vol. i. p. 225.): "No adulteress *was to adorn herself*, or to assist at the public sacrifices; and in case she did, he gave liberty to any one *to tear her clothes off her back, and beat her into the bargain.*" Tacitus tells us, that the Germans cut off the hair of the female culprits: this sort of punishment is used by the Knistenaus Indians: "It sometimes happens that the infidelity of the wife is punished by the husband *with the loss of her hair, nose* [Thus *Ezekiel*, c. xxiii. v. 25. says: "I will set my jealousy against thee, and they shall deal

furiously with thee: they shall take away thy nose and thy ears,"] and perhaps life," p. 121. It is also used by the Chepewyan Indians: "The women always wear their hair in a great length, and some of them are very attentive to its arrangement: if they at any time appear despoiled of their tresses, it is to be esteemed a proof of the husband's jealousy, and is considered as a severer punishment than manual correction." (p. 146.) See Meriwether Lewis's *Account of the Travels of Lewis and Clarke among the American Indians*. I have asserted above, that among the Jews, the adulteress was at the mercy of the husband: that this was really the case will appear by the following considerations. In the 23d c. of *Ezekiel* God represents, by a strong metaphor, which is common in scripture, Samaria and Jerusalem under the names of two women, Aholah and Aholibah, who were married to one husband, to whom they proved faithless: now this husband was God, as we read in v. 4. "They were mine, and they bare sons and daughters:" it is more unequivocally expressed in the 16th c. "When I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine:" this is an allusion to the

contract of marriage : now as soon as the husband was convinced of the infidelity of his wives, he proceeded to execute his vengeance upon them, to collect a company, that they might assist him in stoning the criminals to death. It should seem from these two curious chapters of the prophet that the husband had little occasion, though it seems to have been required by the law, that the Elders should be informed of it, to bring the criminals before the Elders, that the business might be legally investigated: the words 'judge,' and 'judgment,' which occur in these chapters mean *vengeance*, and *to take vengeance*.



*Sera juvenum Venus, eoque inexhausta pubertas ;
nec virgines festinantur ; eadem juvena, similis
proceritas : pares validique miscentur ; ac robora
parentum liberi referunt. Cap. xx.*

THE first difficulty which occurs, is this, *inexhausta pubertas*: Gesner, in his Thesaurus, thus explains *pubertas*,—"Pro vi generandi, et vigore per sepectutem etiam durante posuit." But he quotes no other instance of this use of it: Ernesti thus explains it,—"Pubertas — nempe vis juvenilis

generandi, quæ sero consumitur." The proper meaning of *pubertas* is, 'the age, at which the first down appears upon certain parts of the body, which is 14 in boys, and 12 in girls.' It is sometimes used to signify the vigour of youth, and Tacitus may have so employed it here: 'It is late before the young men indulge in venery, and hence they do not waste their vigour in the age of puberty.' Mallet in his *Northern Antiquities*, and Dr. Percy, his translator, understand the word in this sense. Tacitus certainly cannot mean by *pubertas* what Gesner and Ernesti understand by it: he alludes to a common notion of the Greeks, that venery indulged at this early age weakens the body. Pythagoras says in Diogenes Laertius l. viii. seg. 9. Ἀλλὰ καὶ ποτε ἐρωτηθεὶς πότε δεῖ πλησιάζειν; ὅτε βούλει γίνεσθαι σεαυτοῦ ἀσθενέστερος, εἶπεν. Diodorus of Sicily, in his *Excerpta*, says of Pythagoras, καθόλου γὰρ τὸ γένος τῶν ἀφροδισίων ὑπελάμβανεν εἶναι βλαβερὸν, τὴν δὲ συνέχειαν αὐτῶν τελείως ἀσθενείας καὶ ὀλέθρου ποιητικὴν ἐνόμιζε. Marcus Antoninus, in the first book of his work, says, Παρὰ τῶν θεῶν ——— καὶ τὸ μὴ πλέον ἐκτραφῆναι παρὰ τῇ παλλακῇ τοῦ πάππου· καὶ τὸ τὴν αἶραν διασωῆσαι· καὶ τὸ μὴ πρὸ ὥρας ἀνδρωθῆναι, ἀλλ' ἔτι καὶ ἐπιλαβεῖν τοῦ χρόνου. Aristotle, in the 16th cap. of the 7th book of his political work, after stating many other bad effects of early marriages,

says, *Καὶ τὰ τῶν ἀρρένων δὲ σώματα βλάπτεσθαι δοκεῖ πρὸς τὴν αὔξησιν, ἐὰν, ἔτι τοῦ σώματος αὔξανόμενου, ποιῶνται τὴν συνουσίαν· καὶ γὰρ τούτου τίς ἀριστέος χρόνος, ὃν οὐχ ὑπερβαίνει πληθύον ἔτι. Διὸ τὰς μὲν ἀρμόττει περὶ τὴν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπὶ τὰ καὶ τριάκοντα, ἢ μικρόν· ἐν τούτῳ γὰρ ἀκμάζουσιν τε τοῖς σώμασι σύζευξις ἔσται, καὶ κ. τ. λ.* Cæsar, in the 5th c. of the 6th book of the *Gallic War*, says of the Germans, "*Qui diutissime impuberes* (Festus thus defines *Pubes*—"adolescens, qui jam generare potest") *permanserant, maximam inter suos ferunt laudem: hoc ali statueram, ali vires, nervosque confirmari putant; intra annum vero vigesimum femine notitiam habuisse in turpissimis habent rebus.*" Dr. Aikin thus translates the expression: "The youths partake late of the pleasures of love; and hence pass the age of puberty unexhausted." Murphy translates it thus: "It is generally late before the young men enjoy the pleasures of love; by consequence, they are not enfeebled in their prime."

The next clause of this difficult sentence is, *Nec virgines festinantur: eadem juventa, similis proceritas*. Tacitus means by *juventa*, *maturity of youth and vigour*. A proportional youth was required in the women, before they were allowed to marry. An

early acquaintance with the other sex would have prevented them from ever attaining their proper vigour: their *puberty* would have been exhausted, and they could have never reached the *same maturity of vigour*. The sense of *juventa* here justifies my interpretation of *pubertas*. But Tacitus says, that not only the same maturity of vigour, but a proportional size of body was required in the women: an early acquaintance with the other sex would have checked their growth. Cæsar says in the passage, which I have quoted, that they supposed that their stature was improved by this abstinence [*hoc ali staturam*]; and Aristotle says in the passage, which I have quoted from his political work, 'that an early intercourse between the sexes prevented the body from reaching its proper size.' Hence we need not to be surprised at the gigantic limbs, and the colossal stature, which the ancient Germans are said by the writers of antiquity to have possessed: *Robora parentum*, says Tacitus, *liberi referunt*.

The next clause of this passage is, *Pares, validique miscentur*. The reading, which Ernesti, Oberlin, Brotier, and the Bipontine Editors have adopted, is, *Pares Validæque*: Lipsius first wrote *validi*. The context, an appeal to which will generally determine the reading, which ought to be

adopted, shows the necessity of *validi*, which includes both the sexes; for, as a natural consequence of the intercourse between the sexes being deferred till the parties are equally matched in youth and size, he adds this remark, that ‘the children thus inherit the constitution of their parents,’ *ac robora Parentum liberi referunt*. If we adopt the reading of *validæ*, Tacitus is made to say what he had told to us before in the expressions *eadem juventa*, *similis proceritas*, and, perhaps, few writers are so free from the charge of tautology: this reading also makes the *pares* superfluous. As I hope that the text is now settled, let us endeavour, as the next step, to ascertain the meaning of Tacitus: critics are divided in their opinions, and I am sorry to say that I am obliged to differ from all of them: I shall, however, produce their reasons before the reader, that he may judge for himself. “*Intellige, Pares maritis ætate, aliisque rebus ducuntur, in primisque validæ.*” Ernesti. “*Sensus est, Virgines ejusdem ætatis et conditionis matrimonio sibi jungunt.*” Kappe. “*Pares ætate, conditione, viribusque miscentur; ubi enim inæqualis erat conditio, multabantur.*” Brotier. Dr. Aikin gives the same interpretation. ‘But,’ as Murphy observes, ‘the equality here intended by Tacitus, seems from the context, to be no other than maturity

of years in the contracting parties: the distinctions of rank which took place among the Franks in Gaul, were unknown to the German tribes in their own country.' As Murphy justly observes, it is impossible to understand from the context any thing but 'maturity of years' by *pares*. How any critics could suppose an equality of condition to be meant by *pares*, is to me a matter of astonishment: *pares* could not have been used by itself in that sense, unless there had been some *previous* mention of condition. I suppose that Tacitus intended, by *pares validique*, a hendiadys, a figure, which is very common in this obscure writer. I shall give some instances of this figure in this very Treatise. We read in the *Germ.* c. xvii. *Eligunt feras, et detracta velamina spargunt maculis pellibusque belluarum*, that is, as has been observed by Longolius, or Kappe, *maculatis pellibus*: in c. xxxiii. *Super LX millia, non armis telisque Romanis, sed quod magnificentius est, oblectationi oculisque ceciderunt*, i. e. *ad oblectationem oculorum*, as Longolius observes: Liv. xxxviii. 7. *stuppam picemque*, i. e. *stuppam piceatam*. I may add to these instances one from the *Agricola*, c. x. *Jugis etiam, atque montibus inseri velut in suo*: and one from the *Germ.* c. xl. *Non per obsequium, sed præliis et periclitando tuti*, i. e. *periclitando prælia*. Longolius has also cited

Cic. *ad Attic.* iv. 2. *Dolor et magnitudo*, i. e. *magnus dolor*. It is also a favourite figure with Virgil, *Æn.* i. 61.

Molemque et montes insuper altos, i. e. *molem montium*.

Again,

Pateris libamus, et auro, i. e. *pateris aureis*.

This interpretation of *pares validique* makes the whole sentence perfectly clear: 'The young men never indulge in venery till a late period, and hence they do not waste their vigour in their prime; nor are the young women married at too early an age: the same maturity of youth and vigour, and a proportional stature is required; and thus the two sexes are married in the prime of their strength.'

The last member of the sentence is this, *Ac robora Parentum liberi referunt*. This is, as I have observed, a natural consequence of the intercourse between the sexes being deferred till the parties are equally matched in youth, in strength, and in size. When Tacitus penned this sentence, he had in his eye the 16th c. of the 7th book of Aristotle's political work: Aristotle says in the passage, which I have quoted, that 'the growth of the body is impeded by too early an intercourse between the sexes:' he also says in the same chapter that 'the children of these early marriages are either imperfect in their mem-

bers, or diminutive in their size ;' and appeals for the truth of his assertion to the ' fact that, wherever such early marriages are tolerated, these effects result.' [ἐστὶ δ' ὁ τῶν νέων συνδυασμὸς φαῦλος πρὸς τέκνοποιάν· ἐν γὰρ πᾶσι ζώοις ἀτελὴ τὰ τῶν νέων ἔκγονα, καὶ θηλυτέκα μᾶλλον, καὶ μικρὰ τὴν μορφὴν· ὥστ' ἀναγκαῖον ταυτὸ τοῦτο συμβαίνειν καὶ ἐπὶ τῶν ἀνθρώπων· τεκμήριόν δέ· ἐν ὅσαις γὰρ τῶν πόλεων ἐπιχωριάζεται τὸ νέους συζευγνύειν καὶ νέας, ἀτελεῖς καὶ μικροὶ τὰ σώματά εἰσι]. Plutarch says, in his *Laconic Apophthegms*, of Lycurgus, "Ἄλλου δὲ ἐπιζητοῦντος διὰ τί σώματα τῶν παρθένων δρόμοις καὶ πάλαις καὶ βολαῖς δίσκων καὶ ἀκοντίων διαπένησεν, Ἰν', ἔφη, ἡ τῶν γεννωμένων ῥίζωσις, ἰσχυρὰν ἐν ἰσχυροῖς σώμασιν ἀρχὴν λαβοῦσα, καλῶς βλαστάνη. κ. τ. λ. Plutarch also says, in his *Laconic Apophthegms*, 'Ορίσαντος δὲ αὐτοῦ καὶ τὸν χρόνον τῶν τε γαμουμένων καὶ τῶν γαμούντων, πρὸς τὸν ζητοῦντα, Ἰν', ἔφη, τὰ γεννώμενα ἰσχυρὰ ἢ ἐκ τελείων γεννώμενα. Plutarch also gives to us in the same work another repartee of Lycurgus on the same subject : Πρὸς δὲ τὸν θαυμάζοντα διότι τὸν γεγαμηκότα ἀπεῖρξε μὴ συγκοιμᾶσθαι (The Latin version of Wytttenbach's edition translates συγκοιμᾶσθαι by *concubitu* ; but the meaning is, that the bridegrooms were not allowed to sleep with their brides, as is evident from the Life of

Lycurgus,) τῇ γεγαμημένῃ, προσέταξε δὲ τὸ πλεῖστον τῆς ἡμέρας συνεῖναι τοῖς ἡλικιώταις καὶ τὰς νύκτας ὅλας συναναπαύεσθαι, τῇ δὲ νύμφῃ κρύφα καὶ μετ' εὐλαβείας συνεῖναι, Ὅπως, ἔφη, καὶ τοῖς σώμασιν ἰσχυροὶ ᾧσι, διακορεῖς μὴ γενόμενοι, καὶ τῷ φιλεῖν αἰεὶ καινοὶ ὑπάρχωσι, καὶ τὰ ἔκγονα ἐρρωμενέστερα παρέχωσι. But, perhaps, when Tacitus wrote this sentence, he meant to allude to the customs of his compatriots: I had always entertained this idea, and was confirmed in it by reading the subsequent passage in Plutarch's *Comparison of Lycurgus with Numa*: "The Romans married their daughters at the age of 12 years, or below that period, that their husbands might receive both their bodies, and their minds pure and untainted." As Plutarch is contrasting in this passage the regulations about marriage introduced by the two legislators, we may conclude, from the context, that this was one of the laws of Numa. Dr. Adam, in his *Roman Antiquities*, has not mentioned the usual age, at which the young women were married. The Italians of our days of both sexes still marry at a very early age, like the Easterns,

Fortissimus quisque ferreum insuper annulum (ignominiosum id genti) velut vinculum gestat, donec se cæde hostis absolvat. Plurimis Cattorum hic placet habitus: jamque canent insignes, et hostibus simul suisque monstrati: omnium penes hos initia pugnarum: hæc prima semper acies, visu nova. Nam ne in pace quidem vultu mitiore mansuescunt. Cap. xxxi.

BROTIER has this note upon this passage, which has long been a thorn in the side of commentators. "Mallet Gronovius, *jamque canent insignibus his, hostibus, &c.* Ernestus, *itaque canent insignes, &c.* Heinsius, *jamque cani, ut insignes, &c.*: quod licet probaverit Grævius, nihil mutaverim: si quid mutandum, potius legerem, *namque canent, &c.*" In Oberlin's Tacitus we find these additional notes: "Bip. conjiciunt *jamque calent* — *monstrari*, i. e. vehementer optant, ut ap. Stat. Theb. iv. 261.

Tubas audire calens.

Ed. Rhag. habet—*cavent*—*monstrari*."

The reading of Brotier *namque canent* is so simple, that I am surprised that it should not have occurred

to other critics. But verbal critics are often more anxious to display their own ingenuity, than to improve their author, and we need not to be surprised that men should generally wish rather to raise children of their own, than to foster the children of other parents. What strengthens the conjecture of Brotier is, that Gesner observes, in his Thesaurus, that *nam* and *jam* are often confounded in the manuscripts: "*Nam permiscentur in MSS. sæpe cum jam.*"

But there is a still greater difficulty in the subsequent part of this sentence, *omnium penes hos initia pugnarum, hæc prima semper acies, visu nova*. I shall subjoin, from Oberlin's edition, the various conjectures of critical scholars on this passage, that the classical reader may be enabled to judge for himself, which has the fairest claims to be received into the text, if we grant the present reading to be corrupt. "Emendat Gronovius, *visu non nova*: Freinshemius, *visu nota*: Berneggerus, *visu torva*: Hoc recepere Bip. bene, sequor: sic Curt. III. 2. *Macedonum acies torva*: Conringio, *nova erat mira*: sed *torvo* melius respondet *vultus mitior*:" Oberlin's edition. Oberlin proposes to read *visu obvia*. Brotier resolved to retain *nova*, and sensible that the *nam* in the subsequent sentence would seem to be superfluous, observes, that *nam* seems to be redundant

here, as it is in *Ann.* xvi. 18. *Nam illi dies.* I must confess that I once thought the present reading to be corrupt: I was struck with the agreement of *torva* with the *vultu mitiore* in the subsequent sentence; and I felt the force of the objection of both Gronovius, and Freinshemius, to the common reading of *nova*, that it contradicts the precedent words, *Hostibus simul, suisque monstrati.* However, this confession may teach an important lesson to the youthful critic never to adopt alterations of the text but with the greatest caution, and upon the maturest deliberation: I have, in the course of my reading, marked upon the margin of different books, a thousand errors and corruptions, which I now find to have existed only in my own imagination: I indulged myself in conjectures, I congratulated myself upon the thoughts of my discoveries: I exclaimed with Archimedes, εὐρηκα, εὐρηκα, but scarcely had a few weeks elapsed, before I sat down by the waters of the Cam in sackcloth and ashes, Ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἀπαξ, καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρὰ γε ἡνέθησεν, ἐπὶ ταῖς ἐλπίσιν, ἃν τύχη τῷ χρόνῳ δὲ φωρεῖται, καὶ πάντα καταρρεῖ. But I must hasten to state to the reader the grounds of my conviction. We read in c. xliii. this account of the Arri: "Arri, super vires, quibus enumeratos paulo ante populos antecedunt, truces, insitæ feritæti arte ac tempore

lenocinantur: nigra scuta, tincta corpora; atras ad praelia noctes legunt; ipsaque formidine atque umbra feralis exercitus terrorem inferunt, nullo hostium sustinente novum ac velut infernum aspectum; nam primi in omnibus praeliis oculi vincuntur." Here the *novum, ac velut infernum aspectum* corresponds to the *nova visu* in the other passage. But *novum* cannot here signify *new*; for we are to understand this as a *regular custom* among the Arii, and after they had made the experiment once, the novelty of it would have passed away. The meaning of *novum* here is determined by its being coupled with *infernum*, and by the context, *ipsa formidine atque umbra feralis exercitus terrorem inferunt*. We are told that Pyrrhus, in his war with the Romans, employed elephants, an animal, to which the Romans were before that time strangers: now a historian might, in the first relation of this fact, very properly call the elephants a *novus aspectus*; but he might also, with propriety, in the detail of subsequent engagements, say that they were a *novus aspectus*, because, though there was no novelty from the frequent repetition of the artifice, yet it was a *singular and tremendous spectacle*. This is the meaning of *novus* in these two passages. Hence Tacitus is not, as Gronovius and Freinshemius have supposed, made to contradict the precedent words—*hostibus simul*

suisque monstrati; and hence the difficulty of connecting *nova* with the subsequent words vanishes: Gordon has translated the passage with considerable spirit: "By them in all engagements the first assault is made: of them the front of the battle is always composed, *as men, who in their looks are singular and tremendous*:" Dr. Aikin translates it thus—"By these, in every engagement, the attack is begun: they compose the front line, presenting *a new spectacle* of terror." Yet he seems in c. XLIII. to have perceived the force of *novus*, which he thus translates: "They strike terror by the funereal gloom of their sable bands—no enemy being able to sustain *their singular*, and as it were, infernal appearance."

The only difficulty, which now remains, is to ascertain the use of *nam*, which Brotier considers as redundant in this passage; but it is no more redundant in Latin than it is in Greek: it always refers to something either expressed, or implied, as Clarke upon Homer, *Iliad*, v. 22. has seen: "Istud γὰρ, non refertur ad id, quod proxime præcessit, sed ad id, quod eleganter reticetur:" this is a rule, which should be constantly pressed upon the attention of the classical student; who should never be allowed to translate γὰρ, or *nam*, where it refers to a sentence understood, except when he supplies the ellipse.

The ellipse in this passage of Tacitus is *nec mirum*: *hæc prima semper acies, visu nova*; [*nec mirum*] *nam ne in pace quidem vultu mitiore mansuescunt*: 'It is no wonder,' says Tacitus, 'that these Catti presented such a tremendous spectacle to their enemies in the field of battle, when it was the great object of their lives, even in the time of peace, to give to themselves the wildest appearance.' In the following passage from Tacitus (*Dialog. de Orator. c. xix.*) the ellipse is supplied, *Si quis, odoratus philosophiam, ex ea locum aliquem orationi suæ insereret, in cælum laudibus ferebatur: nec mirum; erant enim hæc nova et incognita*: thus also Lucr. c. II. v. 333.

"Nunc age jam deinceps cunctarum exordia rerum,
Qualia sint, et quam longe distantia formis,
Percipe, multigenis quam sint variata figuris;
Non quod multa parum simili sint prædita forma,
Sed quia non volgo paria omnibus omnia constant:
Nec mirum; nam cum sit eorum copia tanta,
Ut neque finis (uti docui,) neque summa sit ulla;
Debent nimirum non omnibus omnia prorsum
Esse pari filo, similique adfecta figura."

Thus Cic. *de Amic. c. ix.* "Ab iis, qui pecudum ritu, ad voluptatem omnia referunt, longe dissentiunt:

nec mirum; nihil enim altum, nihil magnificum, ac divinum suscipere possunt, qui suas omnes cogitationes abjecerunt in rem tam humilem, tamque contemptam.'

Maneat, quæso, duretque gentibus, si non amor nostri, at certe odium sui; quando, urgentibus imperii fatis, nihil jam præstare fortuna majus potest, quam hostium discordiam. Cap. xxxiii.

"ILLUSTR. Huetius mallet *vigentibus imperii fatis*, quod hæc scriberet Tacitus cum imperium Rom. Trajano Principe, vigeat: forte tamen Tacitus dixit *urgentibus*, quod mole sua diuturnioreque fortuna jam labaret imperium: sic ferme Liv. v. 36. *Jam urgentibus Romanam urbem fatis.*" G. Brotier. [Thus too Liv. v. 22. *Veni fatis urgentibus*, denique capti]. "As this treatise was written in the time of Trajan, when the affairs of the Romans appeared unusually prosperous, some critics have imagined that Tacitus wrote *vigentibus* instead of *urgentibus*: but it is sufficiently evident, from other passages, that the causes, which were operating gradually, but surely, to the destruction of the Roman empire, did

not escape the penetration of Tacitus, even when disguised by the most flattering appearances: the common reading is, therefore, probably, right."

J. Aikin. I certainly must enter my protest against the conjectural emendation of *vigentibus* for *urgentibus*, or of *vergentibus*, which Lipsius prefers. But I must confess that I also am going to propose a conjectural emendation, which I submit, with a due deference, to the judgment of the critical scholar: if we retain *urgentibus*, should we not substitute *melius* for *majus*? If we adopt *vigentibus*, we must retain *majus*: *melius* implies that the condition of a thing is ameliorated, or changed from a bad to a better state; and *majus* implies that the condition of a thing is improved, or advanced from a good to a better state: hence *melius* is the proper expression in this passage: I may observe, to confirm my opinion, that *majus* and *melius* are, as we are told in Gesner's Thesaurus, often confounded in the MSS.

Tacitus says here, *Maneat, quæso*. We must supply *Deos*, as Longolius, or Kappe observes: Terent. *Andr.* 3. 2. 7. *Deos quæso, ut sit superstes*: Cic. *Fam.* 11. 3. *Deos quæsumus, consilia tua, Reip. salutaria sint*.

Tacitus says in the sentence above, *Pulsis Bruc-*

teris ac penitus excisis—favore quodam erga nos Deorum: nam ne spectaculo quidem prælii invidere: super LX millia, non armis telisque Romanis, sed, quod magnificentius est, oblectationi oculisque ceciderunt. Ernesti has well explained this passage: "Invidere—Intellige *Dii*: sensus est: *Dii* non modo hoc nobis dedere, ut Germanos vinceremus ipsi, sed etiam hoc nobis voluptatis concessere, ut spectatores otiosi esse potuerimus prælii, in quo LX amplius millia hostium suis armis cecidere, ut eo spectaculo possemus oculos pascere, sicut, cum gladiatorum pugnas in amphitheatro delectationis causa videmus." The subsequent passage from Justin bears a strong feature of resemblance to this passage of Tacitus: *Edituros deinde egregium hostibus suis spectaculum, ut quorum armis victos se doleant, eorum mutuis cædibus gaudeant, parentaturosque sanguine suo manibus hostium a se intersectorum.* Bk. XIII. c. 3.

Inde otium, donec occasione discordiæ nostræ et civilium armorum, expugnatis legionum hibernis, etiam Gallias affectavere. Cap. XXXVII.

GORDON thus translates the passage: "They aimed at the dominion of Gaul." Dr. Aikin thus

translates it: "They forced the winter-quarters of the legions, and even aimed at the possession of Gaul." Murphy thus translates it: "They stormed our legions in their winter-quarters, and even planned the conquest of Gaul." We do not find that Civilis, the Batavian chief, who planned the revolt to which Tacitus alludes in this passage, ever entertained this intention; but we are informed by Tacitus, who has given a complete account of this revolt (in *Hist.* iv.) that Civilis used great address to persuade the Gauls and the adjacent states to join in the revolt ["*Galliarum societatem Civilis arte donisque affectabat.*" c. xvii. "*Civilis societate Agrippinensium auctus, proximas civitates affectare, aut adversantibus bellum inferre statuit.*" c. lxvi.]. Gesner observes that *affectare* is sometimes used in the sense of *solicitare*: he quotes two or three instances of this use: Sall. *Jugurth.* 66. *civitates affectare*: and Tac. *Hist.* iv. 66. and Aur. Vict. *Cæs.* xxxix. 11. *affectare militarium nuptas*, i. e. *ad stuprum sollicicare*: et xxi. 3. *Novercam conjugem*: this is the meaning of *affectare* in this passage.

I will take this opportunity of making some observations on the use of the word *affectare*, which has long perplexed commentators. The original meaning of the word is, as Gesner and Dumesnil

suggest, *cum affectu ad rem aliquam contendere*, earnestly to seek after a thing; and all its significations are easily deduced from this primary meaning: Dr. Hill, in his *Latin Synonymes*, gives this account of it: "This verb, signifying literally 'to make keenly at,' carries in it all the zeal ordinarily involved in a frequentative, and besides intimates, by means of *ad*, that this zeal is exerted for behoof of the person possessing it." We must, in expressions of this kind, *regnum, famam, plausum affectare*, supply some verb, as we find in this instance from Sil. 4.

Dum primæ decus affectat decerpere pugna.

Gesner quotes this passage from Stat. *Theb.* II. 539: *Affectare cruorem*, that is, *effundere*, as Gesner rightly suggests. Virg. *Georg.* IV. 562. says:

Viamque affectat Olympo.

Ter. *Phorm.* 5. 8. 71. *Hi gladiatorio animo ad me affectant viam.* Cic. pro Rosc. Amer. c. XLVIII. *Nunc vero quam viam munitet, quod iter affectet, videtis:* we must also in these three instances supply a verb: we may, by this principle, explain this disputed verse in Virg. *Æn.* III. 670.

Verum ubi nulla datur dextram affectare potestas.

Heyne reads here with Markland, *dextra affectare*; but why should we not understand a verb after *dextram affectare*? "But when he found no opportunity of striving to seize the vessel with his right-hand, or of striving to throw his hand upon the vessel."

Gothinos Gallica, Osos Pannonica lingua coarguit, non esse Germanos, et quod tributa patiuntur: partem tributorum Sarmatæ, partem Quadi, ut alienigenis, imponunt: Gothini, quo magis pudeat, et ferrum effodiunt. Cap. XLIII.

"*Quo magis pudeat*—sc. tributa pati, nec armis se in libertatem vindicare," Ernesti. "Quia apud Romanos ad metalla damnari pœna erat [See Plin. *Ep.* x. 66. and Plaut. *Capt.* 3. 5. 78. and 5. 1. 24.]," Brissonius: "Ad hæc respici illis præpositum *et satis arguat Ernestiam, qui illud pudeat ad illud longius distans tributa patiuntur retulit*," Longolius. "They had iron, and did not chuse to make use of it to assert their liberty: the answer of Solon to Croesus, king of Lydia, is well known: 'the people,' he said, 'who have most iron, will be masters of all your gold:' the Gothinians did not understand that plain and obvious truth," Murphy. Though I am

inclined to adopt the opinion of Brisonius and of Longolius, yet I cannot agree with the latter critic that the *et* before *ferrum* proves the point: *et* merely refers to the precedent member of the sentence, where we are told that the Osi paid a tribute to both Sarmatians and Quadians: Tacitus then observes, that the Gothinians were reduced to a condition still more slavish: *et ferrum effodiunt*, 'they were even compelled to work in the mines,' which was a species of Roman punishment: Plautus says in the two passages, to which I have referred above: *In lapidicinas facite deductus siet*: Again, *In lapidicinas compeditum condidi*: this mode of life would naturally appear in a more odious light to Tacitus with his Roman prejudices against it as a species of Roman punishment. Galgacus says in his speech to the Britons, *Agric.* c. xxxi. "Nos in excidium petimur: neque enim arva nobis, aut metalla, aut portus sunt, quibus exercendis reservemur:" again in c. xxxii. "Hic dux, hic exercitus; ibi tributa et metalla, et ceteræ servientium poenæ, quas in æternum proferre, aut statim ulcisci, in hoc campo est." There is another passage of the same kind in the 45th c. of this Treatise: "Suionibus Sitonum gentes continuantur: cetera similes, uno differunt quod femina dominatur: in tantum non modo a libertate, sed etiam a servitute degenerant." Now this peculiarity in the

Sitonic customs does not affect us, among whom women are allowed to reign, in the same manner, as it would affect the Roman, in the history of whose country a female reign was never known. Hence too Cicero says in his *Parad.* v. 2. *An ille mihi liber, cui femina imperat?*

But I have not yet done with Longolius: his objection to the interpretation of Ernesti is as futile as the former argument about *et*: he says—"Ad hæc respici illis præpositum *et* satis arguat Ernestium, qui illud *pudeat* ad illud longius distans *tributa patiuntur* retulit." Now, as the words between *tributa patiuntur*, and *pudeat* all relate to this subject of the tribute, Ernesti might justly infer, from his own interpretation, that *pudeat* depended upon some such words as *pati tributa* understood.

Fecundiora igitur nemora lucosque, sicut orientis secretis, ubi thura balsamaque sudantur, ita occidentis insulis, terrisque inesse crediderim. Cap.

XLV.

BROTIER says here, *Bene accurateque dictum, quia inter secreta habebantur, colebanturque thura*

ac balsama. He has evidently mistaken the sense of this passage: *orientis secretis* corresponds to *insulis terrisque*, and must be translated *the remote parts*, or interior of the East, *secretis* sc. *locis*: thus in c. xli. *Et hæc quidem pars Suevorum in secretiora* (sc. *loca*) *Germaniæ porrigitur.* Murphy has, in his usual way, evaded the difficulty: "It is probable, therefore, that, as the East has its luxuriant plantations, where balm and frankincense perspire through the pores of trees, so the continents and islands of the West have their prolific groves." I would translate the passage thus: 'As, therefore, luxuriant plantations abound in the recesses of the East, so prolific groves are to be found in the islands and continents of the West,' or 'in the remoter parts of the West:' this is the spirit and scope of the passage: thus Cassiodorus 5. *Epist.* 2. (in a passage, which Lipsius has quoted) says, "Hoc succinum, quodam [*Quondam*, Lipsius] Cornelio scribente, legitur in INTERIORIBUS INSULIS OCEANI." Though these are not the words, which Tacitus has used, yet they convey the precise meaning of the passage.

Peucinatorum, Venedorumque, et Fennorum nationes Germanis, an Sarmatis adscribam, dubito: quamquam Peucini, quos quidem Bastarnas vocant, sermone, cultu, sede, ac domiciliis, ut Germani, agunt: sordes omnium ac torpor: procerum connubiis mixtis, nonnihil in Sarmatarum habitum fœdantur. Cap. XLVI.

“ RHENANUS conjicit *cæterum connubiis mixtis*, quod et mihi placet; quare enim inter procures tantum connubia fingamus? *Connubia mixta* forent promiscua: sed quis ita locutus est? Legendum potius *mixti*, ut Colerus voluit,” Ernesti. “*Procerum* tumentur Pichena, et Conringius, sed male sejungunt a præcedentibus: restituo locum fere ut Bipont.: *Torpor procerum* opponitur *sordibus omnium*: ita jam Acidalius: ut legas *mixti* cum Colero, et aliis non opus: sensus idem,” Oberlin’s Tacitus. “Ego ita exponerem: *sordes omnium ac torpor mixtis* (i. e. qui mixti fuere) *procerum connubiis* (i. e. per connubia procerum).” Kappe’s edition of Longolius’s Manuscript, and Notes. That the punctuation, which I have given above from Brotier’s edition, is the only one, which gives the meaning of Tacitus, is, I think, evident from c. XVIII. where he expressly tells to us that, though the Germans were generally content each with one wife, yet some noblemen were polyga-

mists from political necessity, because their alliance was courted by different families, (*singulis uroribus contenti sunt; exceptis admodum paucis, qui non libidine, sed ob nobilitatem, plurimis nuptiis ambiuntur*). This is the meaning of Tacitus; and thus I have answered from the mouth of Tacitus himself, the flippant question of Ernesti, '*Quare inter proceres tantum connubia fingamus?*' But a difficulty still remains in the expression *connubiis mixtis*, which Ernesti thinks would signify *promiscuous concubinage*. I suspect that neither Tacitus, nor any other classical writer, ever used *miscere connubia*: Tac. in his *Germ.* c. xxii. uses *jungere affinitates*, &c. Cic. *de Orat.* l. i. c. 9. uses *conjugere connubia*, which is a very different expression: Hence I would read here *connubiis mixti* with Ernesti, and Colerus. This is perfectly agreeable to Tacitus's style of expression: he says in the 2d c. of this treatise, *Germanos indigenas—minimeque, aliarum gentium adventibus et hospitibus mixtos*: Longolius rightly interprets the words by '*exterarum gentium connubia non petere*.' We must not suppose that *adventibus* and *hospitibus* here belong to *mixtos*: I have considerable doubts whether such an expression would be Latin: *adventibus* and *hospitibus* are governed by a preposition understood; and the substantive, which belongs to *mixtos*, is *connubiis* understood, an ellipse supplied in the passage, which we

are discussing. I would translate the passage thus :
 ‘ The Germans are indigenous, and though they have been frequently visited by other nations, they have intermarried as little as possible with foreign blood.’ Tacitus himself, who is always his best commentator, thus interprets the passage in c. iv. “ Ipse eorum opinionibus accedo, qui Germaniæ populos nullis aliis aliarum gentium connubiis infectos (i. e. *mixtos*, for *inficere* is properly a generic term), propriam, et sinceram, et tantum sui similem arbitrantur.” I may here remark, by the way, that the expression *infectos connubiis* is very like to the *mixti connubiis*, which I would read in the passage, which has caused the present discussion. Again, in the 2d book of the *Histories*, Tacitus says, “ *Mixti necessitudinibus, et propinquitatibus.*” Thus Tacitus in *Annal.* lib. II. c. 24. says, “ *Mixti artibus, moribus, affinitatibus nostris.*” Thus Tacitus says in the 20th c. of this treatise, *pares validique miscentur* sc. *connubiis*. Justin, in the 12th c. of the 12th book of his *History*, makes Alexander say to his Persian soldiers, “ Se in illorum, non illos in gentis suæ morem transisse: affinitatibus connubiorum victos victoribus miscuisse,” an expression analogous to this expression of Tacitus. These numerous testimonies are sufficient to authorise the change, which Colerus has proposed, and Ernesti has approved.

Germaniæ vocabulum recens, et nuper additum; quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sunt: ita nationis nomen, non gentis, evaluisse paulatim, ut omnes primum a victore, ob metum, mox a seipsis invento nomine, Germani vocarentur.
Cap. II.

Nunc singularum gentium instituta, ritusque qua differant, quæ nationes e Germania in Gallos commigraverint, expediam. Cap. XXVIII.

Nunc de Suevis dicendum est, quorum non una, ut Cattorum, Tenctërorumve, gens; majorem enim Germaniæ partem obtinent, propriis adhuc nationibus nominibusque discreti, quanquam in commune Suevi vocentur. Cap. XXXVI.

Peucinorum, Venedorumque, et Fennorum nationes Germanis, an Sarmatis adscribam, dubito. Cap. XLVI.

THAT Tacitus makes a great distinction between *gens* and *natio* is evident from a mere inspection of these passages. Gesner rightly says: "*Natio et gens distinguuntur apud Tacitum, hæc latiori sensu,*

illa angustiori sumta: de Germania, c. II. and c. xxxviii. sic distinguuntur interdum *natio* et *genus*: Cic. *pro Sext.* c. xxxii. 'Qui cognomen sibi ex Aeliorum imaginibus arripuit, quo magis nationis ejus esse quam generis videretur.'—Nimirum cognomine distinguuntur *nationes* sc. *familia* *unius generis* sc. *gentis*." Cic. has here used *nationes* for *familia*, and *genus* for *gens*. The difference between *familia* and *gens*, is thus well explained by Dumesnil in his *Latin Synonymes*: "*Gens* is the trunk, or body of a tree, which often branched into several families: *Familia* is the branches of the tree, and included the father, mother, slaves, &c.: *Familia* is very often said of all the slaves belonging to a common master, *Asopus Domino cum esset familia*; but authors sometimes confound *gens* and *familia*: thus Livy, speaking of the Fabii, says, "Omnes unius gentis," and afterwards, "ibant unius familiae duces." Gesner observes, that Tacitus confounds *gens* and *natio* in *Agric.* c. xii. "In pedite robur: quaedam nationes et curru praeliantur: honestior auriga, clientes propugnant: olim regibus parebant, nunc per principes factionibus et studiis trahuntur; nec aliud adversus validissimas gentes pro nobis utilius, quam quod in commune non consulunt." But he is mistaken: Dumesnil rightly observes: "*Gens* synonymous with *natio*, includes a whole race of men, as

Gens Trojana; a particular people sprung from the race spoken of: the same people may be *natio* in one respect, and *gens* in another: the Saxons are *natio* with regard to the Germans in general; *gens* with regard to the several states of Saxony; or, in another way, with regard to the several races of a Saxon origin: the Germans themselves are *natio* with regard to the Europeans, and the latter are *gens* with regard to the people of Germany." This distinction between *gens* and *natio* often occurs in Cicero: Thus *de Off.* i. 17. "Proprior est societas ejusdem gentis, nationis, linguæ, qua maxime conjunguntur." Thus Justin, l. 1. c. 1. "Principio rerum, gentium nationumque imperium penes reges erat." Again, l. 8. c. vi. "Atque ita ex multis gentibus nationibusque unum regnum populumque constituit." *Gens* is sometimes, as Dr. Hall remarks in his *Latin Synonymes*, "made to denote the whole human race, and then stands opposed to higher and lower orders of beings: *Quin et gens hominum est hinc belluæ adversa*, Plin. VIII. 25.

Gens humana ruit per vetitum nefas,

HOR. *Carm.* II. 2, 6."

I shall take this opportunity to make some remarks upon one or two of these passages: "Celebrant

carminibus antiquis — Tuistonem Deum, et filium Mannum, originem gentis conditoresque : Mannos tres filios assignant — : quidam autem, licentia vetustatis, plures Deo ortos, pluresque gentis appellationes, *Marsos, Gambrivios, Suevos, Vandalios* adfirmant ; eaque vera et antiqua nomina : cæterum, Germaniæ vocabulum recens, et nuper additum, quoniam qui primū Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint : ita nationis nomen, non gentis paulatim evaluisse, ut omnes, primum a victore, ob metum, mox a seipsis invento, nomine *Germani* vocarentur.” The first observation which I would make, is, that *quidam* must mean the Germans, as the precedent verb certainly does, *celebrant carminibus antiquis (quod unum apud illos memoriæ et annalium genus est)*. The next observation is about the use of *recens*, and of *nuper*. *Recens* is here an adjective. Dr. Hill has justly stated the difference between *novus* and *recens* : “That event is *novus*, which occurs for the first time ; that, again, is *recens*, which has occurred lately, in respect to a specified time : *recens* differs from *novus* in regarding the object as having come lately, and not just into existence : every thing, to which the first is applicable, must have been in that state, in which the last once was : when specified by *recens*, however, its *novitas* is over, and as much

removed from the hearer's conception, as if it had never existed : *Cum e provincia recens esset, invidiæque et infamia non recenti, sed vetere et diuturno flagraret*, Cic. *in Verr.* II. 2. : though Verres had not just arrived from his province, yet he had done so but a short time before, and that *odium* and infamy, to which he was exposed, were so much the worse for having been of long standing : *quocirca Segulium negligamus, qui res novas quærit : non quo veterem comederit ; nullam enim habuit ; sed hanc ipsam recentem novam decoravit*, Cic. *Ep. Fam.* XI. 21. : this fortune of Segulius was *recens*, because acquired but lately ; and it was *novus*, because he had enjoyed nothing of the kind before : by the first, the orator marks the rapid consumption of the spendthrift ; and by the last, the wretched poverty, in which he had spent the whole of his former life." Juvenal, in his 2d Satire, has carefully observed the distinction between *novus* and *recens* in this passage : v. 10, 34.

*Res memoranda novis annalibus, atque recenti
Historia, speculum civilis sarcina belli.*

To record such a thing required annals of a *new* kind : Roman Annals could present nothing like to it, and it would form a prominent feature in the

history of modern times, and the catalogue of recent occurrences. To suppose that the Satirist had said *annalibus recentibus*, and *historia nova*, will show very clearly the difference between these adjectives. Dumesnil justly observes: "*Novum*, quod primum accidit; *recens*, quod nuper: ut *lex nova*, quæ primum perfertur; eadem *recens*, quæ non diu ante fuit lata." Hence we see why Cicero, in the Oration for Flaccus, says, *Lex recens et nova*. In the passage of Tacitus *recens* refers to the precedent sentence, and is opposed to *antiqua*: *eaque vera et antiqua nomina*. But Tacitus adds here, *et nuper additum*. Ernesti justly observes of *nuper*, "*Nuper* de satis longo tempore, uno alterove sæculo dici, hodie satis constat inter Latine doctos." Dr. Hill also says with philosophical precision: "The interval in particular cases, to which *nuper* is applied, varies with the subject, and is more, or less so, according to circumstances: thus, though ages had passed from the discovery of those sciences forming philosophy, yet, as these are few, when compared with what had before elapsed, the discovery is said to have been but lately made: *Neque ante philosophiam patefactam, quæ nuper inventa est*, Cic. de Div. xxxix. *Ea, quæ nuper, id est, paucis ante sæculis, reperta sunt*, Cic. de Nat. Deor. l." Gesner had made the same remark before, "Cum

de longiori tempore dicitur, intelligitur illud comparatione superiorum sæculorum breve esse." Dumesnil's account of *nuper* is unsatisfactory and imperfect. Dr. Hill justly observes, 'that *nuper* implies that the present time forms one of the points containing the interval between two events.' Let us now apply these observations to this passage of Tacitus: "*Germaniæ vocabulum — nuper additum, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint.*" This is the right punctuation of the passage. Tacitus says *nuper additum*, because, in a comparative sense, no great interval of time had elapsed since the appellation of Germans was assumed. Brotier seems to have been ignorant of this extended signification of *nuper*, as will appear by attending to his subsequent note on this passage: "*Primo fuere tantum nomina populorum; postea fuere et virtutis cognomina: sic dicti sunt Germani, i. e. viri bellicosi, ut mox explicabitur: ab illo cognomine terra ipsa appellata est Germania: quod Germaniæ vocabulum recens, et nuper additum: Germanorum autem nomen jam pridem auditum,*" [But Tacitus did not mean so much to assert, as Brotier supposes, that a considerable space of time elapsed between the first assumption of it by the invaders of the Transrhene nations, and the general adoption of it as a collective appel-

lation of the whole people, as to say that no considerable space of time had elapsed since the first introduction of the word *German*: this interpretation is supported by the context, for, after *nuper additum*, Tacitus immediately adds as an explanation, “quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint”] “ut constat ex Fastis Capitolinis, apud Cl. Piranesi, *Lapides Capitolini*, p. 42. ‘*M. Claudius, M. F. M. N. Marcellus. An. DXXXI. Cos. De Galleis. Insubribus. Et. German. K. Mart. Isque. Spolia. Opima. Rettulit. Duce. Hostium. Virummaro. Ad. Clastidium. Interfecto.*’ Galli Insubres, eorumque Socii, mercede conducti, Germani, cæsi sunt ad Clastidium, nunc *Chiastezzo, dans le Milanéz*, anno Urbis conditæ DXXXI. juxta Fastos Capitولينos, ante Christum 222.” The next part of this passage, on which I wish to offer a few remarks, is this: “ita nationis nomen, non gentis, paulatim evaluisse, ut omnes, primum a victore ob metum, mox a seipsis invento, nomine *Germani* vocarentur.” This is the proper punctuation of the passage; for *ita* belongs to *ut*, as if the sentence had run thus: *paulatim evaluisse ita, ut*. Again, as *invento* belongs both to *a victore*, and to *a seipsis*, we must put a comma after *invento*, and construe the passage thus: ‘All were called by the name of Germans, a name, which

was first assumed and invented by their conquerors to spread terrour, but which was afterwards adopted by themselves as a flattering distinction.

With respect to the fact itself, with which Tacitus has acquainted us in the last part of this sentence, that the name of Germans was originally confined to the nation, which is now called the Tungrian nation, we have a remarkable instance of such a circumstance having happened in the earlier history of Greece : the great Thucydides has recorded the fact in his valuable Preface : *Ἕλληνας δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιωτίδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' αἰφελείᾳ εἰς τὰς ἄλλας πόλεις, καθ' ἑκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας· οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι.* L. 1. c. III. Mr. Mitford (Vol. I. p. 227. oct. ed.), after he had mentioned this circumstance, says : “ This name, in process of time, prevailed so as to become the distinguishing appellation of the Greeks in general : *through what means, we are not satisfactorily informed by Grecian writers* ; but apparently nothing contributed so much, as the extensive reputation, and influence, which the Amphictyonic council acquired.” Hellen, it should be observed, succeeded to the dominions of Deucalion, which were on the Thessalian side of Mount Oeta, from the provinces

in whose neighbourhood a regular establishment of deputies had been used to assemble at Thermopylæ. Now, though this opinion is very ingenious, yet, as Thucydides has expressly given to us a *satisfactory reason* for the general adoption of a title originally appropriated to the people of Phthiotis, I see no necessity for this gratuitous assumption of Mr. Mitford, especially as we are renouncing the testimony of so respectable a writer. These two cases correspond so accurately, that we need not to look for any more probable reason. The people, of whom Tacitus speaks, naturally adopted the title of *Germans*, which had been assumed by their conquerors, as it was well calculated to flatter their vanity; and the people, of whom Thucydides speaks, naturally adopted the appellation of *Hellenes*, as the proudest distinction in those times. Lipsius calls this passage of Tacitus the *crux* of commentators, but it is a *crux* only to those, who do not attend to the *context*, who do not know the meaning of the words *German*, *recens*, and *nuper*, and who are ignorant of the difference between *gens* and *natio*. I shall not load these pages with raking, from its merited oblivion, the idle nonsense, which has been written upon this passage by a whole host of commentators. Whosoever wishes to see a part of it, may turn to Oberlin's Edition of Tacitus, to the

Critical Notes in Brotier's edition of Tacitus, and to Kappe's edition of the Germany, where he will find quite enough to deter him from a further search. I should make one exception from this general charge—I mean that candid, enlightened, and learned Frenchman, Gabriel Brotier, who devoted his days and his nights to elucidate the most valuable writer of antiquity, and to whom I am proud to confess my obligations :

Semper honos, nomenque tuum, laudesque manebunt.

The last passage, on which I shall offer any remarks, is this: "Nunc de Suevis dicendum est, quorum non una, ut Cattorum Tencterorumque, gens; majorem enim Germaniæ partem obtinent, propriis adhuc nationibus nominibusque discreti, quanquam in commune *Suevi* vocentur: insigne gentis obliquare crinem, nodoque substringere." Brotier here says, "Ergo ceteri Germani non obliquabant crinem; eum tamen in nodum pluresque cirros cogeant: unde Seneca *de Ira*. 3. 67. 'Crinis rufus, et in nodum coactus apud Germanos: et Martialis, in *Spectaculorum Libro*, *Carm.* III. v. 9.

Crinibus in nodum tortis venere Sicambri."

Lipsius has given to us this learned note upon the passage: "Quod Suevis proprie tribuit noster, alii Germanis vulgo: Seneca *de Ira* [already quoted], idem *Ep.* 124. 'Cum illum (capillum) vel effuderis, more Parthorum, vel nodo Germanorum, vinxeris, vel, ut Scythæ solent, sparseris.' Martial etiam Sicambris *de Spectac.* 3. [already quoted]: idem universe alibi v. 38.

Rhenique nodos:

Tertullian. cirros in Germanis agnoscit, fortasse ab hac crinium obliquatione et flexu, *De Virginibus Velandis*, c. x. 'Debebunt et ipsi aliqua insignia sibi defendere, aut pennas Garamantum, aut crobylos barbarorum, aut cicadas Atheniensium, aut cirros Germanorum'—ideo quia, ut hic scriptum, crinem obliquabant: Juvenalis, XIII. 164.

*Cæcula quis stupuit Germanorum lumina, flavam
Cæsariem et madido torquentem cornua cirro?"*

But we must recollect that Tacitus says that the Suevi occupied the greater part of Germany, *maiorē* — *partem Germaniæ obtinent*; and we must also recollect that Tacitus says that the custom was sometimes adopted by other nations, "In aliis genti-

bus, seu cognatione aliqua Suevorum, seu (quod sæpe accidit) imitatione, rarum, et intra juventæ spatium."

Argentum quoque magis, quam aurum sequuntur, nulla affectione animi, sed quia numerus argenteorum facilius usui est/promiscua ac vilia mercantibus. Cap. v.

"*SEQUUNTUR*, i. e. expetunt. Cæs. B. C. 1. 1. 3. [*Sin Cæsarem respiciant, atque ejus gratiam sequantur*], Plin. VIII. Ep. 18. 8." Longolius: "*Sequi*—denique significat *aliquid petere tanquam finem sibi propositum, tanquam feram, quam capere velis:—ex noto fictum carmen sequar*, Hor. A. P. 240. *tanquam finem, quem efficere studeam:—Compendia temporis sequi*, Colum. 9. 4. *studere brevi tempore efficere*," Gesner. The expression of Tacitus seems to have been borrowed from Lucretius, Bk. vi. v. 808.

*Denique ubi argenti venas, auri que sequuntur,
Terrai penitus scrutantes abdita ferro.*

“ *Nulla affectione animi*, i. e. non quia afficiuntur animo, sed quia numerus etc.: est hypallage nominis substantivi et particulæ, sive nominis et verbi, Liv. xxxii. 4, 5. ‘*Altitudine*—sed quod—*imposita est*,’ et 6. ‘*Hæ difficultates*, et quod—*pretium erat*,’ Sueton. *Jul.* 67. ‘*Ad speciem*, et quo tenaciores essent,’” Longolius.

Nec dierum numerum, ut nos, sed noctium computant: sic constituunt, sic condicunt: nox ducere diem videtur. Cap. xi.

“ **H**oc primævæ antiquitatis monumentum; nec a diebus, sed a noctibus cœpta tempora. *Gen.* i. 5.: Galli, ut cæteri barbari, id obliti, ‘se omnes a Dite patre prognatos prædicant, idque a Druidibus’ proditum dicunt: ob eam causam spatia omnia temporis non numero dierum, sed noctium finiunt, et dies natales, et mensium et annorum sic initia observant, ut noctem dies subsequatur,’ *Jul. Cæs. Bell. Gall.* vi. 18.: antiquitatis memoria exstat in veteri sermone Gallico *annuict*, pro *hac nocte*, seu *hodie*, ut Sirmondo, Pithæo, aliisque probatum: inde et vetus

formula, *compâroir dedans les nuicts*," Brotier. "Plane, uti ad *Rom.* XIII. 12, 13. *Gen.* I. 5.; nam tenebræ priores erant luce, uti scite Panzer. ad h. l. observavit," Longolius. Mallet observes in his *Northern Antiquities*, Vol. I. p. 302. that the Scandinavians "in their computation of time, made use of the word *night* instead of *day*: Tacitus observes the same thing of the Germans; and the English have still the same mode of speaking," ["thus we say *seven-night*, not *seven days*, and *fortnight*, i. e. *fourteen nights*, not *fourteen days*"]: "the longest night of winter was considered in the north, as that, which had produced all the rest, as well as the days: hence they termed it the *Mother-Night*, and were persuaded that on such a night the world was created: this notion certainly gave birth to the mode of expression above related." The sixth Fable of the Edda on the Giant Nor (inserted in Vol. II. p. 24.) presents us with the following allegory: "The Giant Nor was the first, who inhabited the country of Jotunheim, or *Giant's Land*: he had a daughter, named *Night*, who is of a dark complexion, as are all her family: she was at first married to a man called *Naglefara*, and had by him a son, named *Auder*: then she espoused *Onar*, and the daughter of this marriage was the *Earth*: at last she was wedded to *Daglingar*, who is of the family of the gods: between

them they produced Day, a child beautiful and shining, as are all his father's family: then the Universal Father took Night and Day, and placed them in heaven, and gave them two horses, and two cars, that they might travel successively, one after the other, round the world: Night goes first upon her horse, named Rimfaxe, or *Frosty-mane*, who, every morning, when he begins his course, bedews the earth with the foam, that drops from his bit: this is the dew: the horse made use of by Day is named Skinfaxe, or *Shining-mane*; and by his radiant mane, he illuminates the air and the earth." Mallet adds this note: "One may remark that, according to this allegoric genealogy, it is Night that brings forth the Day: all the Celtic, as well as Gothic nations, were of this persuasion:—Night being thus the mother of Day, they thought themselves obliged, in their computation of time, to prefer the name of the Mother to that of the Son: besides, as they reckoned by months purely lunar, it was natural for them to compute the civil day from sun-set, and from the time when the moon appears above the horizon:—the same modes of speech occur in the Salique-Law, and in the Constitutions of Charlemagne (Keysl. *Antiq.* p. 197.): the sentences pronounced in the tribunals of France not long ago, often ordered the parties (*comparoir dedans 14 nuits*),

‘to appear within 14 nights;’ and as the Day was thought to bring the Night along with it, they afterwards expressed themselves (*dans 15 jours*) ‘within 15 days,’ a manner of speaking no less familiar to the Goths and Celts than to the Romans:—in the ancient histories of the north, frequent mention is made of ‘Children of two, or three nights,’ and of ‘two winters, and two nights.’” The same idea prevailed among the Greeks: Æschylus uses these words in his *Agamemnon*, v. 273.

ἕως γένοιτο μητρὸς εὐφρόνης πάρα,

Where Stanley has the following excellent note:
 “*Nox ferat faustam diem: noctem dici matrem dicit, ut et postea* v. 287.

τῆς νῦν τεκούσης φῶς τὸδ’ εὐφρόνης, λέγω,

quippe, ex antiquorum sententia, tenebræ luce priores:
Orphicus Hymnus Noctis, v. 1.

Νύκτα θεῶν γενέτειραν αἰέσομεν, ἡδὲ καὶ ἀνδρῶν:

hinc Thales cuidam sciscitanti Quid prius extiterat,
 Nox, an Dies, *Nox*, inquit, *una die prius*, πρὸς τὸν
 πυθόμενον τί πρότερον ἐγεγόνει, νύξ ἢ ἡμέρα, Ἡ νύξ,

ἔφη, μιᾷ ἡμέρᾳ πρότερον : Diog. Laert. i. Segm. 36. : quinetiam Athenienses dies ab occasu solis computabant : ‘ Athenienses autem aliter observare idem Varro in eodem libro scripsit ; eosque a sole occasu ad solem iterum occidentem, omne id medium tempus diem esse dicere,’ Gellius, III. 2. : inde plerisque gentibus temporum per noctes numeratio :—de Numidis, Nicolaus Damascenus ; de aliis alii : nos etiam sic *a fortnight*, Gen. i. 5. ἐγένετο ἑσπέρα καὶ πρωὶ ἡμέρα μία : Eustathius in II. A. p. 22. Αἰητοῦς δὲ υἱὸς ὁ Ἀπόλλων λέγεται, τουτέστι νυκτός· δοκεῖ γὰρ ἐξ αὐτῆς, οἷα μητρός, ὁ ἥλιος γεννᾶσθαι, αἷς καὶ Σοφοκλῆς ἐν Τραχινίαις λέγει· καὶ ζητητέον τὴν ἐκείνου ἀλληγορίαν, ἔνθα φησὶν ὅτι ἡ νύξ ἐναριζομένη, τίκτει κατευνάζει τε τὸν ἥλιον· παρέοικε δὲ πάντως τῇ τοιαύτῃ τοῦ Σοφοκλέους ἐννοίᾳ, καὶ Αἰσχύλος ἐν Ἀγαμέμνονι, τῷ, εὐάγγελος Ἡώς γένοιτο μητρός· εὐφρόνης πάρα· αἷς γὰρ ἐκ νυκτός ἥλιος, οὕτω καὶ ἡώς ἐξ εὐφρόνης.” Plutarch says in his *Symposiacs*, book 4. *Probl.* 5. sect. 2. p. 739. Ed. Wytttenb. oct. τὴν μὲν γὰρ μυγαλὴν ἐκτεθειάσθαι λέγουσιν ὑπὸ Αἰγυπτίων τυφλὴν οὔσαν, ὅτι τὸ σκότος τοῦ φωτός ἡγοῦντο πρεσβύτερον.

Melius quidem adhuc eæ civitates, in quibus tantum virgines nubunt, et cum spe votoque uxoris semel transigitur: sic unum accipiunt maritum quo modo unum corpus, unamque vitam, ne ulla cogitatio ultra, ne longior cupiditas, ne tanquam maritum, sed tanquam matrimonium ament. Cap. XIX.

THIS is another passage, in which Tacitus is secretly levelling his censure against the licentiousness of his own times, though the commentators seem not to have sufficiently perceived it; for second marriages in women, though they were common at this period of the Roman history, were considered by Tacitus, as they were in earlier eras by a more virtuous public, as moral improprieties: "second marriages in women were not esteemed honourable, and those, who had been married but to one husband, or who remained in widowhood, were held in particular respect: hence UNIVIRA is often found in ancient inscriptions as an epithet of honour: thus UNI NUPTA, Propert. IV. 36,

In lapide hoc uni nupta fuisse legar :

such as married a second time were not allowed to officiate at the annual sacred rites of Female Fortune

(*Fortuna muliebris*) Dionys. viii. 56. Val. Max. 1. 8. 4. Serv. in Virg. *Æn.* iv. 19. Festus in *Pudicitiae signum*," Dr. Adam's *Roman Antiquities*, p. 470. 2d Ed. 1792. The following passage of Valerius Maximus, bk. ii. c. 1. sect. 3. seems to have escaped the research of Dr. Adam, "Quæ uno contentæ matrimonio fuerant, corona pudicitiae honorabantur; existimabant enim præcipue matronæ sincera fide incorruptum esse animum, qui depositæ virginitatis cubile pudicum egredi nesciret, multorum matrimoniorum experientiam, quasi legitimæ cujusdam intemperantiæ signum esse credentes." Coler. observes in his note upon this passage: "MSS. plerique et vetus ille Dan. *quasi legitimæ* [not *illegitimæ*]: nil verius; nam legitima quædam intemperantia, sunt plura matrimonia, quod multis demonstrat eruditiss. Tertullian.; legibus enim non prohibentur: ea ratione Seneca divortia *legitima adulteria* vocat: Tertullian. apposite, "Continentia legem nuptiarum honorat, licentia temperat: illa non cogitur, ista regitur; illa arbitrium habet, hæc modum:

Quæ toties nubit, non nubit, adultera lege est;

Offendar mæcha simpliciore minus."

And Thysius, in his *Variorum* Ed. (Lug. Bat. 1660.)

has the following note : "Non tantum apud Romanos, sed etiam apud alias gentes odiosæ secundæ nuptiæ : unde Dido l. iv. *Æn.*

*Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater Omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo :
Ille meos primus, qui me sibi junxit, amores
Abstulit ; ille habeat secum servetque sepulcro :*

D. Hieronymus in *Ep. x. ad Furiam de Camillorum gente* : ' Habet præterea generis tui grande privilegium, quod exinde a Camillo vel nulla, vel rara vestræ familiæ scribitur secundos nosse concubitus, ut non tam laudanda sis, si vidua perseveres, quam execranda, si id Christiana non serves, quod per tanta sæcula Gentiles feminæ custodierunt : ' Chrysostom. *Homil. 2. in Ep. ad Titum*, ' Nostis profecto omnes quod, etsi per leges (*Romanas*) secundæ nuptiæ permittuntur, multis tamen ea res accusationibus patet : ' necnon quod scribit Plutarch. *Problem. 99.* his verbis, ' Quid est quod publicis festis, veteri more, virgines non nubunt, viduæ nubunt ? An quod virginibus decorum, viduis vero multis præsentibus foedum nubere ? Felices namque ac sanctæ primæ nuptiæ ; secundæ vero tristes et detestandæ : pudet

enim vivis adhuc eis, quibus antea nupserant, alios accipere, mortuos autem lugent.’” Alexander ab Alexandro in his *Geniales Dies*, bk. iv. c. 8. Ed. Lug. Bat. 1673. alludes to this passage of Valerius Maximus, when he says: “Illud certe non est ab re dixisse, quod quæ uno viro contentæ erant, quæque matronale decus servassent incolume, haud aliter quam pudicæ corona coronabantur; quæ vero post viri obitum conjugium inisset, nisi post decimum mensem nupsisset, levis et impudica, atque infamiæ inusta putabatur: ideo pregnantem bovem Numæ legibus [see Plutarch in the *Life of Numa*] immolare, et ita faciûs expiare cogebatur.” “Second marriages were not reputed creditable: hence Dido in Virgil, speaking of being married to Æneas after the death of a former husband, calls it (*culpam*) a fault,

Huic uni forsân potui succumbere culpæ, Æn. iv. 19.

[Yet Heyne absurdly says “*culpæ* cum dilectu, i. e. pro amore”]: where Servius has made this remark, *quod antiqui a sacerdotio repellebant bis nuptas*: by which words it is implied that in the latter ages such persons were admitted to this office; and in some places to have several husbands, or several lovers, was a necessary qualification for the priest-

ess, 'Alia sacra coronat univira, alia multivira, et magna religione conquiratur quæ plura possit adulteria numerare' (Minucius Felix, p. 226. Ed. Lug. Bat. 1673.)." Potter's *Grecian Antiquities*, Vol. I. p. 225. Ed. 1804. Elmenhorst. observes upon the passage of Minucius Felix: "Junonis, Vestæ, et Telluris sacerdotes omnes univiræ, Hieron. l. I. *adversus Jovian.* c. 6 et 30. fol. 163. et l. III. *Comment. ud Ep. Pauli ad Galat.* c. 6. fol. 158. Dionys. Halic. l. VIII. fol. 526. Liv. l. x. p. 376." The early Christians, though they did not altogether condemn second marriages, seem to have looked upon them with great suspicion: their opinions are collected in the note of Elmenhorstius upon this passage of the *Octavius*, p. 307. "Unius matrimonii vinculo libenter inhæremus."

Tracti ruina Cheruscorum et Fosi. Cap. xxxvi.

IF we read *tacti* (*quasi contagio*), with Longolius, we shall have a confusion of metaphors, *tacti ruina*. We have in the *Histories*, III. 29. *Ruina traxit pinnas*, and in the *Annals*, III. 54. *Remp. fūnditus trahet* (sc. *ruina*): Virgil in his *Æn.* II. 467. has

used *ruinam trahere*, when he is speaking of a tower,

*Ea lapsa repente ruinam
Cum sonitu trahit.*

*Eundem Germaniæ situm proximi Oceano Cimbri
tenent. Cap. xxxvii.*

BROTIER reads with Ernesti, and some MSS., *situm*, and says, "Hic non agitur de *sinu*, sed de *eodem Germaniæ situ*, nempe in Septentrionali parte:" Oberlin reads *sinum*, and observes, "Et verbum est aptius, et *sinum Germaniæ* dicere noster commodè potest, *Germaniam in Septentrionem ingenti flexu redeuntem*, ut habet c. 35." Longolius shrewdly adds "An Latine dici potest *situm tenere*, vehementer dubito."

Ne Parthi quidem sæpius admonuere. Cap. xxxvii.

VICAT says in his *Vocabularium Juris Utriusque ex variis ante editis, præsertim ex Alexand. Scoti*,

Jo. Kähl, Barn. Brissonii, et J. G. Heineccii Accessionibus, 2d Ed. Naples, 1760. "*Admonere* pro edicere, præcipere: hinc *l. II. C. quom. et quand. jud. sent. prof. deb.* Qui *admoniti* judicio adesse noluerunt, i. e. ternis litteris commonefacti, uti est in *l. VIII. C. eod. admonere edicto l. XXIX. D. de relig. et sumt. fun.* Sueton. Claud. 16 et 25. Tacit. *Annal.* I. 8. et III. 6. *Hist.* IV. 45. *Admonere rescripto l. x. sect. 1. D. de off. procons.*: talia edicta *monitoria*, vel *admonitoria*, Græcis παραγγέλματα, vel παραγορεύσεις, adpellabantur: vid. excerpt. Peiresc. p. 633. et Herodian. *Hist.* 2. 13.: sive enim quid fieri vellent principes, et magistratus, sive prohiberent, sive populum objurgandum, consolandumve existimarent, *edictis monere* dicebantur: unde et Tertullian. adsuetus locutionibus juridicis dictum Apostoli de vitanda ψευδοφιλοσοφία, *Coloss. c. II. v. 8.* eleganter vocat edictum Apostoli *præmonitorium lib. de Anima, c. 3.*: imprimis vero *monitoria* dicebantur magistratuum edicta, quibus illi se leges exsequuturos, et quo ordine, quaque ratione id fieri debeat, præmonebant: exemplum habes apud Plin. *lib. v. Epist. 21.* Hein.: *Admonere*, ut Non. Marcellus notat, interdum idem valet, quod coercere et castigare: sic Virg. *Æn. x. v. 586.*

*Pronus pendens in verbera, telo
Admonuit bijugos.*

Columell. ii. c. 2. *flagello admonere*, quemadmodum *admonere verberibus*, Senéc. de Clem. i. 14.: quomodo etiam in Val. Max. lib. i. c. 1 et 6. legendum putat Brisson. ubi *admooveretur* pro *admoneretur* in quibusdam codicibus legitur: sic et *verbere moneri* Tacit. Annal. v. 9.: quæ in verbo ludent Plaut. Stich. Act. i. Scen. ii. v. 6.

Vos, inquit, monimentis commonefaciam bubulis:

ea vero locutio a Græcis ducta est, qui in eadem sententia utuntur verbo *νουθεσι*: Aristoph. in Vesp. *καυδολοῖς νουθετησὶν ἡμᾶς*, *flagellis nos admonuit* ["*νουθεσιὶν πληγαῖς*, *verberibus cedere*, Plato in Leg." Constantine's Lex.] utuntur illa loquutione et juris auctores in l. vi. sect. 1. D. de agnosc. et al. lib. pigrescentes artus (animalium publicorum) innocuo titillo poterit *admonere* l. ii. C. Th. de curru publ.:" Again under *admonitio*: "Est et castigatio et coercitio: ut *admonitio fustium* in l. vii. D. de pæn. *admonitione notare* Sueton. Aug. 39. ubi hæc addantur verba: Lenissimum genus *admonitionis* fuit traditio coram pugillarium quos taciti, et ibidem statim legerent: ibi autem *admonitio* intelligitur, quæ verbis fieret." Thus Seneca says de constant. sapient. c. 12. *Malo, pænæque aliquem admonere, et afficere*, which is very like the metaphorical use of the word in the passage of Tacitus, Germ. c. 37. *Ne*

Parthi quidem sæpius admonuere. Faber in his *Thesaurus Eruditionis Scholasticæ*, quotes the passage in the *Germany*, and adds: "Significat nec cæteras gentes, quas nominat, nec ipsos Parthos, sæpius infestasse Romanum nomen, et percussisse veluti, et suæ virtutis admonuisse: nihil enim mutandum est, ut visum nonnullis, quod et Pichena rectissime monuit: Senec. *de Clem.* 1. 14.: ita etiam objurgare ponitur: vid. *moneo* n. 2.:" Again, "*monere* etiam pro *castigare* ponitur Statius. 3. *Sylo.* 3, 160. *Tonitru tantum lenique procella Contentus monuisse:* ita *hortari quem verberare*, dicere licet: nam *hortamen verberis* Palladius dixit 4, 11. [thus Nemesian in his *Cynegeticon*, v. 267, says, *Verbera sunt præcepta fuga, sunt verbera freni*] similiter *stimulo inorepare* Tibull. 1. 1, 12. et *flagro quem objurgare* Suet. *Oth.* 2. dixit." Gesner in his *Thes.* says, "*Admonere flagello* pro *stimulare, instigare, sive id percussu fiat, sive sola flagelli concussione*," cites the passage of Tac. and adds, "sc. *Romanos cladibus, tanquam flagello, ut vinci se quoque posse intelligerent*:" J. O. Mantissa upon it refers to "*Colum.* 2. 2. Curt. 4. 14. 20. Liv. 2. 36." Brotier, however, erroneously understands the word with Lipsius in another sense: "Optime dictum, *admonuere belli et periculi*: h. sensu *admonere, donner l'alarme*, dicimus: nonnullis tamen placet, *admovere*, ut est in MS. Turic.

id est *admoovere exercitum*." I would translate the passage thus—"Not even the Parthian oftener threatened a blow at the state." The passage has been much misunderstood, and I have, therefore, dilated upon it.

Quatenus Danubio pergitur. Cap. XLII.

SOME MSS. read *peragitur*, Lipsius *prætexitur*, the Bipontine editors, with Oberlin, *protegitur*, as in *Ann.* xv. 43. "Porticibus, quæ frontem insularum protegerent:" Ernesti proposes *porrigitur* (as in c. xli. "Et hæc quidem pars Suevorum in secretiora Germaniæ porrigitur") and thinks that *pergitur* has arisen from the contraction of *porgitur* for *porrigitur*: if I were disposed to conjecture, I would propose *prætenditur* for the *prætexitur* of Lipsius, as in *Hist.* ii. 14. "Fronte minaci prætetenditur classis litori."

Si displicuit sententia, fremitu aspernantur ; sin placuit, fræneas concutiunt : honoratissimum assensus genus est, armis laudare. Cap. xi.

“**H**OC armorum sono Civilis orationem approbatam vidimus supra *H.* iv. 15. [*Magno cum assensu auditus, barbaro ritu, et patriis execrationibus, universos adigit*],” Brotier : again in *H.* v. c. xvii. of the same Civilis, *Ubi sono armorum tripudiisque (ita illis mos) approbata sunt dicta.* The frams were undoubtedly struck against their shields in a sort of transport and dance, as Tacitus in the passage cited from the *Histories*, book 5. c. xvii. mentions *tripudia*. Mallet in his *Northern Antiquities*, Vol. i. p. 203. positively says that the Scandinavians employed their shields “to terrify the enemy by clashing their arms against them.” The following passage of Milton, *Paradise Lost*, book i. v. 663. is a complete comment upon the words of Tacitus :

“ He spake, and, to confirm his words, outflew

“ Millions of flaming swords, drawn from the thighs

“ Of mighty Cherubim : the sudden blaze

“ Far round illumin’d Hell : highly they rag’d

“ Against the Highest, and, fierce with grasped arms,

" *Clash'd on their sounding shields the din of war,*
" Hurling defiance toward the vault of Heaven."

" Hinc ad Aristoph. *Nub.* p. 165. τῶν ῥυθμῶν κατ' ἐνόπλιον, notant critici, ἐνόπλιον εἶδος ῥυθμοῦ, πρὸς δὲν αἰρχοῦντο σείοντες τὰ ὄπλα: immo Minerva ipsa, ubi exiliit e Jovis cerebro, utrumque, quod hic Curetes, fecisse apud Lucian. dicitur *Dial. Jov. et Vulcan.* πυρρίχίζει καὶ τὴν ἀσπίδα τινάσσει, *Pyrrichium saltat et clypeum quatit*: gladiatorum autem ad clypeos adlisu id fieri solitum, ut vel ex Apollonio liquet loco ante adducto, de armata illa saltatione, seu πυρρίχην Argonautarum ad instar illius a Curetibus, nato Jove, instituto; ac ubi addit L. II. v. 1136. Καὶ σάκκῃ ξιφίσσιν ἐπέκτυπον, et clypeos gladiis concutebant, ubi critici, αἰρχοῦντο τοῖς ξίφεσι τὰς ἀσπίδας κέντρωντες, non ut ibi legitur κτυποῦντες, saltabunt gladiis clypeos quatientes," E. Spanhemii *Observationes in Hymnum in Jovem* Ultrajecti. 1697. p. 23. Vol. II. Again in his *Observationes in Hymnum in Delam*, p. 422. "ἀσπίδα ῥύψεν ἀκωνεῇ Δούρατες: haud mirum de Marte hoc dici, ab eo clypeum hastæ cuspidē, quo strepitum inde ingentem ac terrorem simul cietet, percussam: quam in rem, et qui hinc illustratur, præclarus est apud Ammian. locus L. 15. c. viii. *Militares omnes horrenda fragore scuto genibus illidentes, quod est prosperitatis indicium plenum, cum CONTRA*

cum HASTIS CLYPEI FERIUNTUR (ut a Marte hoc apud Callimach. loco) *IRÆ documentum est et doloris*: et vero alibi apud eundem historicum legas, et quod ab eruditissimis Ammiani enarratoribus Lindenbrogio et Valesio paucis adnotari vel expendi meruerat, postremum hoc in plausu militari ac ut *plenum prosperitatis indicium* (Juliano nempe Augusto a militibus declarato iisque pro tribunali fausta quæque et grata pollicito) *idem factum*, L. 20. c. v. *Hæc fiducia spe majoris animatus inferior miles, dignitatum jam diu exspecta ac præmiarum* **HASTIS FERRIENDO CLYPEOS sonitu assurgens ingenti, uno propemodum ore dictis FAVEBAT et factis**: adde quod solita sint alioquin, et de quibus jam ante, Gradivi patris in simulacris ejus ac nummis antiquis insignia, *hasta* nempe et *clypeus*: sacræ etiam forent vulgo eidem Marti veterum id genus campestris, seu ludicræ hastarum ad clypeos æreos adlisiones: unde de iis Claudian. 6. *Cons. Honor. v. 624. &c.*

Jucundaque Martis

Cernimus, insonuit cum verbere signa magister,

Mutatosque edunt pariter tot pectora matus,

In latus ADLISIS CLYPEIS, aut rursus in altum

Vibratis: grave PARMA SONAT MUCRONIS acutum

Murmur:

in quibus proinde ejusdem Poetæ verbis, primo *Martis*, dein *adlisis clypeis*, et *mucronis acutum murmur*, opportuna extat hujus apud Callimachi loci interpretatio: ut mittam insuper notos Saliorum, *Martis* apud Romanos sacerdotum, similes id genus, ac in nummis etiam antiquis expressos cum scutis ifidem, seu ancilibus et levibus hastis, in campo nempe Martio circumcursitationes ac strepitus." Alexander in his *Geniales Dies*, L. 1. c. xxvi. p. 102. says of these Salian priests, "Cum tripudiis ad tibiam, solennique saltatu cœlestia ancyliæ ejusmodi ferentes, culti ornatique prodibant, ipsique gladiolis illa percutientes cum gressu et gradu composito, pulsu pedum ad sonum vocis modulato, per capitolium et forum, perque urbem incedebant."

*Cum ventum in aciem, turpe principi virtute vinci,
turpe comitatui, virtutem principis non adæquare:
jam vero infame in omnem vitam ac probrosum,
superstitem principi suo ex acie recessisse: illum
defendere, tueri, sua quoque fortia facta gloriæ
ejus adsignare, præcipuum sacramentum est:*

principes pro victoria pugnant, comites pro principe. Cap. XIV.

“**I**NDE cum Chonodomarus, Alamannorum rex, a Romanis fuisset captus, *comites ejus ducenti numero, et tres amici junctissimi, flagitium arbitrati post regem vivere, vel pro rege non mori, si ita tulerit casus, tradidere se vinciendos,* Ammian. Marcellin. 16. 13.” Brotier. “It was at these feasts, for the most part, that those *associations* were formed and confirmed, which the old Chronicles so often mention: there was scarcely a valiant man, who was not a member of one, or more of these societies; the chief tie of which was a solemn obligation entered into, to defend and protect their companions on all occasions, and to revenge their deaths at the hazard of their own lives: this oath was taken and renewed at their festivals, which had also their respective laws: fraternities of this sort still subsisted after the Christian religion was received in the north, but by degrees the object was changed: when the harbouring projects of enmity and revenge were [was] forbidden at them, these meetings had no other object, or support, but drunkenness and intemperance: more than 200 years after the Scandinavians had embraced Christianity, there were still confraternities, of which the first nobility were members; but the disorders committed

at these meetings increasing, the councils were at last obliged to suppress them," Mallet's *Northern Antiquities*, Vol. I. p. 264. Dr. Percy adds in the note: "In the early state of society, when the laws were too weak to afford protection, individuals had no other means of securing their lives and property, but by entering into these associations, in which a number of men engaged to vindicate and avenge each other: these confederacies, which were at first necessary for self-preservation, and might originally be confined to self-defence, often proceeded afterwards to act offensively, and so were productive of great mischiefs: confraternities of the same kind prevailed in this kingdom, not only during the Anglo-Saxon times, but for some ages after the conquest: they were called *Bandships*, and were often under the patronage of some great man: they had public badges, by which each band, or confederacy was distinguished, and at length grew to such a pass as to support each other in all quarrels, robberies, murders, and other outrages: this occasioned a particular Act of Parliament for their suppression, 1 Rich. II. c. VII. Dr. Hicke has preserved a very curious bond of this kind, which he calls *Sodalitium*: it was drawn up in the Anglo-Saxon times, and contains many particulars, which strongly mark the manners and character of those rude ages: see his *Dissertation*

epistolaris, p. 21. :—our modern *Corporations*, and *Clubs*, are evidently the offspring of the (in the ancient Teutonic *Gylten*, sometimes written *Kelten*) *Gilds*, or *Guilds*, of our northern ancestors.”

Upon this subject of the ancient *bandships*, which were in use even among the Greeks, and much more common among the ancient nations than either Mallet or Percy supposed, is much curious matter in that vast storehouse of antiquities, the *Geniales Dies* of Alexander, book 1. c. xxvi. ed. Var. Lug. Bat. 1673. p. 197. : I shall transcribe the whole passage, along with the notes, which contain the authorities, for the entertainment of the antiquarian reader : “Apud Aquitanos vero Solduni dicti sunt, quorum societas erat, ut iisdem vitæ commodis, opibusque promiscuo usu fruuntur, si quid autem adversi contingeret, eosdem casus eandemque fortunam, ac etiam vitæ interitum, una subire cogerentur” [“*Soldurii* legendum est ex Cæsare L. 3. *Bell. Gall.* cujus hæc verba sunt : ‘Adcantuannus, qui summam imperii tenebat, cum sexcentis devotis, quos illi *Soldurios* appellant : quorum hæc est conditio, ut omnibus in vita commodis una cum his fruuntur, quorum se amicitiae dediderint ; si quid iis per vim accidat, aut eundem casum una ferant, aut sibi mortem consciscant : neque adhuc hominum memoria reper-

tus est quisquam, qui eo interfecto, cujus se amicitiae devovisset, mori recusaret:’ Nicolaus autem Damascenus, Peripateticus, L. 116. et ex eo Athenæus *Dipnosop.* L. 6. c. item 6. non multo post, princ. tradit Adiatomum, Sotianorum regem (quæ gens inter Celtas est) sexcentos delectos cives apud se habere, qui patrio eorum idiomate *Siloduni* dicuntur (nam Græci vocant *Σιλοδούνους*, quos Latini, vota exequentes) totidemque reliquos etiam ejus gentis reges semper habere solitos, vitæ necisque socios, qui simul cum rege viverent, communiaque negotia gubernarent, et simul etiam cum dies mortis illi advenisset, commorerentur, et sive is in belli discrimine diem ultimum clausisset, sive senio morboque consumptus decessisset, sive alia quavis de causa, eadem mortis ratio illos semper sequebatur, neminemque ex illorum numero unquam repertum fuisse, qui rege vita functo, contra patrios ritus debitam sibi mortem subterfugere tentarit: et simile quippiam tradit Servius Sallustii auctoritate L. 4. *Georg.* in eum locum,

Pulcramque petunt per vulnera mortem:

de Celtiberis, qui se regibus devovent, et post eos vitam refutant, in quo Celtas imitati sunt eorum

auctores, ex quibus oriundi in Hispaniam, quæ hodie *Biscaia* dicitur, transierunt: Luc. L. 4.

— *Profugique a gente vetusta*

Gallorum Celtæ miscentes nomen Iberis," Tiraquellus]

"quod ab Ægyptiis usurpatum legimus, quibus amicitiae genus et sodalitium fuit, cui nomen *συναποθησκόντων*, quasi commorientium, qua nulla sanctorum firmiorque fuit: quo genere Antonius, et Cleopatra, cui plus nimio se addixit, mutuo affectu devincti fuere, hac lege copulati, ut si fatale quippiam, aut diri casus alteri contigisset, alter tanquam pœnæ socius, eundem fortunæ exitum esset laturus, sociique et comites essent fortunarum et calamitatum" ["Plutarch. in *Vit. Antonii*, cujus in eam rem hæc verba sunt, *ἐτέραν δὲ συνέταξαν οὐδέν τι λειπόμενον ἐκείνης ἀβρότητι, καὶ τρυφαῖς, καὶ πολυτελείαις, ἀπεγράφοντο γὰρ οἱ φίλοι συναποθανομένους ἑαυτοὺς καὶ διῆγον εὐπαθοῦντες εὐδαιπνῶν περιόδοις,*" Tiraquellus]: "apud Hunnos tale fœdus inexplicabili nexu contrahebatur, ut viginti viri generosi spiritus, eisdem sacris initiati, una comites essent consiliorum et voluntatum: eo vinculo, ut in convictu frequenti, et contubernio maneant, et ne punctum quidem temporis vacuum relinquunt, prosperaque et incommoda mutuis officiis ferant ad supremum diem, morte autem obita,

superstites defunctum offerant, et comitentur: *Hibernorum* vero mos fuit, ut amici in familiaria jura assueti, principi se devoveant, vitæ mortisque ultores; quique ita in cohorte amicorem devoti erant, omnium consiliorum secretorumque participes fiant, et si quid timendum accidisset, omnes casus, et fortunæ minas, atque una mortem oppetere cogantur: qui mos *Cantabris* [Strabo L. 3.] fuisse traditur, ut pro amicis et federatis, sociati fide se immolare, atque interire non dubitarent, insigni testimonio mutuae caritatis et perpetui amoris: ex *Socianis* [see the note above] quoque *Gallorum* gente, sexcenti ex primoribus *Soldani* vocati, una cum rege vivant, et commoriantur, nefas partantes, superstitem principi suo esse."

Nuda brachia ac lacertos. Cap. XVII.

"**LACERTUM**, pars brachiorum humeris proxima," **Brohier**. "**Brachia** a manu usque ad cubitum; **lacerti** a cubito ad humerum," **Longolius**. "**Brachia**, the arm, that part from the shoulder to the wrist; **lacerti**, the arm, that part from the elbow to the wrist," **Dumresnil**, who proceeds to quote the two passages of **Quint**, which are cited by **Gesner**, in the support of

his assertion, when it is a remarkable fact that they afford a direct evidence to the contrary, and the true distinction: "*Lacertus*," says Gesner, "in homine dicitur brachii latius accepti pars summa, inter humerum et cubitum intercepta: Ovid. *Art.* 3. 307.

Pars humeri tamen ima tui, pars summa lacerti
Nuda sit ————:

ergo *pars ima humeri eadem summa pars lacerti*;
 certe continentes sunt humerus, et lacertus, Ovid.
Met. 14. 304.

————— *Redeunt humeri, subjecta lacertis*
Brachia sunt ————:

brachium—vel totum illud mobilissimum corporis nostri instrumentum notat, vel eam partem, quæ inter cubitum et manum proprie dictam interposita est: hoc docet enumeratio ista partium, Ovid. *Met.* 1. 500.

————— *Laudat digitosque, manusque,*
Brachiaque, et nudos media plus parte lacertos:

item ista Lucret. 4. 827.

Brachia tum porro validis, exrupta lacertis
Esse, manusque datas utraque a parte ministras."

*Ergo septa pudicitia agunt, nullis spectaculorum
illecebris, nullis conviviorum irritationibus: lite-
rarum secreta viri pariter ac feminæ ignorant.*

Cap. XIX.

THAT this passage relates to clandestine correspond-
ence is evident from the words, which immediately
follow, *paucissima in tam numerosa gente adulteria*:
this was a more efficacious method of seduction than
either splendid spectacles, or sumptuous banquets,
which he had mentioned before: if Tacitus had
alluded to the other meaning, he would have said, not
pariter viri ac feminæ ignorant, but *literarum
secreta ignorant*, without the other words *pariter
viri ac feminæ*. “Literas quidem noverant, ut
patet ex Marobodui et Adgandestrii Epistolis, *Annal.*
II. 63 et 68.: at amatoria et furtiva literarum secreta
viri pariter ac feminæ ignorabant: præterea rarissi-
mus fuit literarum usus apud rudem bellicosamque
gentem: ea rusticitas diu obtinuit: inde, ut annalibus
nostris compertum, non modo plebs, sed et nobiles
viri et militari gloria præstantissimi, ut illustriss. *du
Guesclin*, aliique plurimi, nec scribere, ne legere qui-
dem poterant,” Brotier. When Tacitus penned this
passage, he had the depraved manners of his country-
men in his view: it was among them a favourite

modé of seduction : Gronovius has collected a few instances : “ Suetonius *de Nicia* (3 *Gramm.* c. 14.), *Quum codicillos Memmii ad Pompeii uxorem de stupro pertulisset* : notum ex Plut. in *Cat. Min.* c. 24. δελτάριον μικρον εξώθεν εισκομίσθεν altercanti cum Catone Cæsari, quod ille cum poposcisset, quærens inde adversario invidiam, Σερουιλίας τῆς ἀδελφῆς ἐπιστόλιον ἀκόλαστον, πρὸς τὸν Καίσαρα γεγραμμένον, ἐρώσης καὶ διεφθαρμῆς ὑπ’ αὐτοῦ, agnovit : Martialis, 14. 6.

*Tunc triplices nostros non vilia dona putabis,
Cum se venturam scribet amica tibi.”*

Mallet in his *Northern Antiquities*, Vol. 1. p. 305, says justly : “ As for Tacitus, he has probably been misunderstood ” [by those, who attempt to prove that the Missionaries first introduced letters into the North, an opinion, in the refutation of which, Mallet expatiates with considerable force, and much learning from p. 303-14.]: “ those, who are acquainted with his style and manner, if they re-consider the passage, will not doubt but this is his meaning ‘ that both the German men and women were ignorant of the secret of writing letters, or epistles,’ that is, with a view to carry on an intrigue : so the best translators of Tacitus, and so the Abbé Bletterie has rendered

this passage in his celebrated French version : what they relate of the Druids [as to their ignorance of letters] chiefly respects the Celti of Gaul, nor is it equally applicable to the other northern people : we may easily suppose there were among them many warriors and illustrious men, who could not write, without concluding from thence that the whole nation was equally ignorant."

Numerum liberorum finire, aut quenquam ex agnatis necare, flagitium habetur. Cap. XIX.

" *AGNATI* dicuntur, qui sunt per patrem cognati ex eadem familia, *Digest.* l. XXVI. tit. 4. leg. 7. et l. 38. tit. 10. leg. 10. num. 2. : præterea apud Romanos, *adoptio non jus sanguinis, sed jus adgnationis adfert*, *Digest.* l. 1. tit. 7. de *adoptionibus*, leg. 23. : porro, cum apud Germanos vigeret adoptio, flagitium sane apud eos fuit non modo ex liberis, cognatis, sed et ex adoptatis quenquam necare," Brotier : "*Agnatos* hic accipies non ἀγχιστεῖς, aut συγγενεῖς, sed liberos, qui adnascuntur," Lipsius, who proposes *gnatis* for *agnatis* : "*Agnati*, supra numerum nati, ἐπίγονοι : sic et Perizon. ad Melam. l. 8. in *Misc. Obs. Crit.* T. 8. p. 118. Juliani loco

citato : adde ejus Orat. 2. *de Laud. Constantii* in med." Oberlin : " Sic noster *Hist.* v. 5. de Judæis, *Necare quenquam ex agnatis nefas*, ubi *agnatis* contr. Lipsii *gnatis* recte tuentur Ernesti et Gebaver ; nec hoc loco textus mutandus est, sed bene se habet *agnatis*, i. e. filiis minoribus, qui primogenito in eandem hereditatem et familiam patris *adnascebantur* : vid. Perizon. ad Melam, l. VIII. 37." Longolius. *Agnati* means *younger sons*, as Lipsius, Oberlin, and Longolius, have understood the word, and not *adopted sons*, as Brotier supposes : "*Agnati* is said of kindred by the side of the father : *agnati*, say the Lawyers, *qui per virilis sexus agnationem conjuncti sunt, quasi a patre congeniti*, frater eodem patre natus, *filius fratris*, &c. : ' *Jupiter, Juno, reliqui, quos fratres inter se et agnatos usurpare atque appellare solemus*, ' Cic. ; Jupiter, Juno, and all the other deities were related by Saturn :—it is an axiom in law, that *agnati* are *cognati*, but all *cognati* are not *agnati* : for example, an uncle by the father's side is *agnatus* and *cognatus* ; whereas an uncle by the mother's side is *cognatus*, and not *agnatus*, because the mother was not originally one of her husband's family, and was only admitted into it by her marriage," Dumesnil's *Synonymes*. Dumesnil observes that *agnatus* signifies, literally, *one born after the father's will is made*, and quotes this passage from

Cicero, "Cui filius agnatus sit, ejus testamentum non esse ruptum judica." Gesner, in his *Latin Thesaurus*, quotes the following passage from Cic. *de Orat.* 1. 2. 41. c. 57. "Numquis eo testamento, quod pater-familias ante fecit, quam ei filius natus est, hereditatem petit? Nemo, quia constat agnascendo rumpi testamentum: ergo in hoc genere juris judicia nulla sunt," and adds, "Ex Ciceronis verbis satis apparet, agnasci eos proprie dici, qui nascuntur alicui, postquam testamentum fecerit." The preposition *ad*, significative of *after*, or *subsequently*, gives this meaning to the word.

CRITICAL AND EXPLANATORY

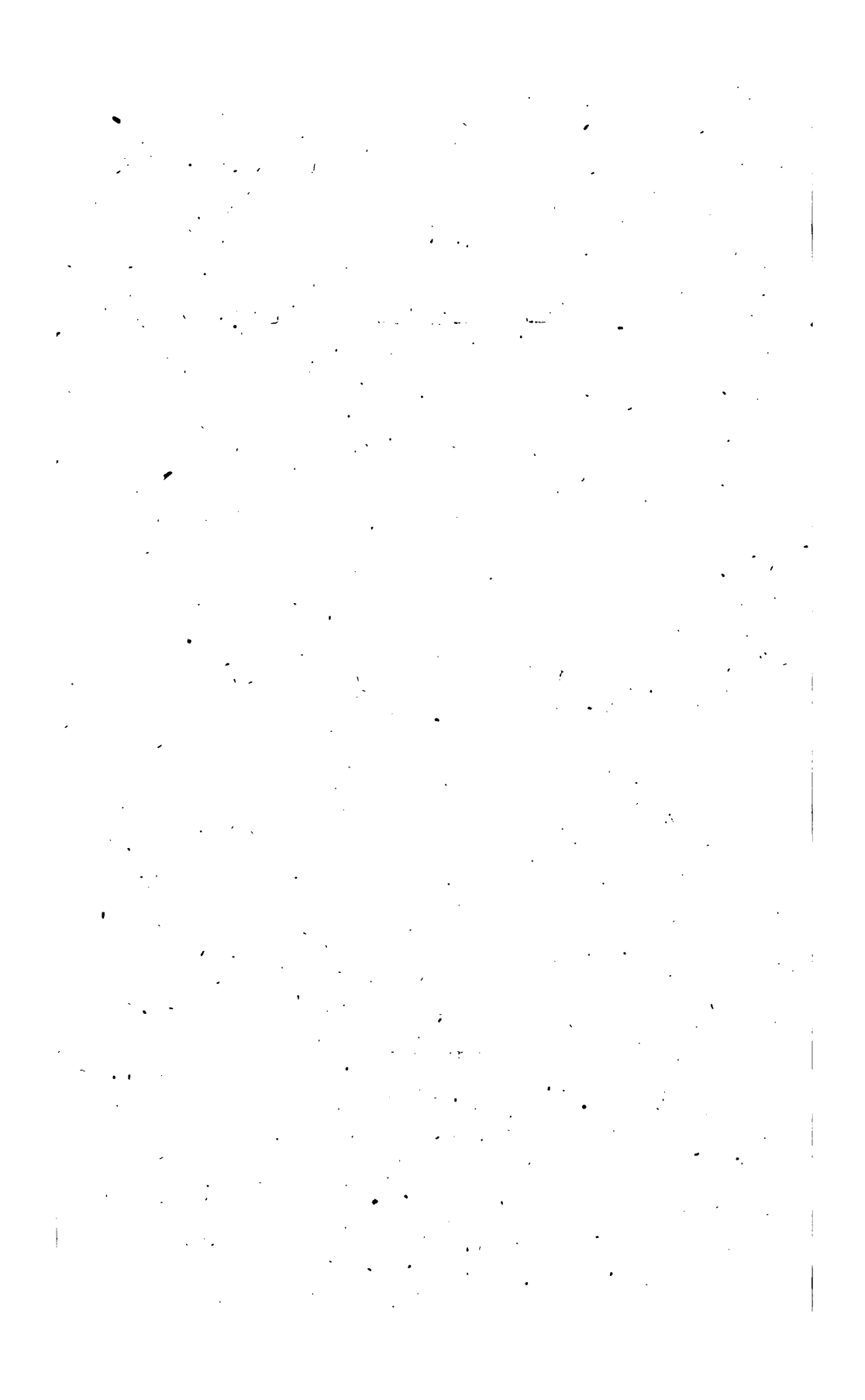
Notes,

ON THE

HIPPOLYTUS OF EURIPIDES;

WITH STRICTURES ON SOME REMARKS

OF PROFESSOR MONK.



CRITICAL AND EXPLANATORY

Notes,

&c.

v. 585. ——— τὴν κακῶν προμνηστρίαν.

“*προμνήστρια* proprie est *nuptiarum conciliatrix*, Anglice *a match-maker*, exponente Hesychio ἡ συνιστάτωσα ἀλλήλοις τοῦς γαμοῦντας, et mox, *προξενούσα νυμφίους*, ἡ *νύμφας*: similiter explicat Pollux 3. 31.: in hoc sensu vox usurpatur ab Aristophane *Nub.* 41. εἴθ' ὦφελ' ἡ προμνήστρι' ἀπολίσθαι κακῶς, “*Ἦτις με γῆμαι πῆρε σὴν σὴν μητέρα*: eadem postea dicebatur *προξενήστρια*, testante Scholio in Aristoph. *Nub.* quod excripsit Suidas v. *προμνήστρια*: in nostro versu metaphoricè dicitur *malorum conciliatrix*,” Monk. The learned Professor, in my humble opinion, is here mistaken; for the passages of Hesychy-

chius and Pollux have a different allusion. "The betrothed man," says Lambert Bos, in his *Antiquities of Greece*, "gave to the betrothed woman, a pledge of his honour and love, a present named ἄρρα, ἀρράβων," ['Menandr. Fragm. ex Incert. Com. N. 253. p. 274. Isæus Orat. 7. de Cir. Heredit. p. 513. Plaut. Mil. Glor. 4. 1. 11. 2 Cor. v. 5. Ephes. i. 14.'] "ἔδνον: the word μνήστρον was likewise used in this" [probably the primary] "sense: see Hesychius at this word, and Perizon. ad Ælian. iv. 1.:" as, then, it was the business of some one female attendant to manage this matter for the bride, hence seems to have originated the word προμνήστρια: "Qui pro marito auspicabatur, *auspex*, idemque *paranymphus*; qui pro uxore *pronuba*," Alex. ab Alex. *Gen. Dies* book 2. c. v. p. 265. Lug. Bat. 1673. Gesner, in his *Latin Thesaurus*, says under the word: "Serv. ad Virg. *Æn.* 4. 166. qui addit, Varro *pronubam* dicit *quæ ante nupserit, quæque uni tantum nupta est; ideoque auspices deliguntur ad nuptias: sunt ergo pronubæ mulieres, quod auspices viri: Festus Paulli, Pronubæ adhibebantur nuptiis, quæ semel nupserunt, causa auspicii, ut singulare perseveret matrimonium: pro quo ipse antiquus Festus, Ut matrimonii perpetuitatem (sic legunt VV. DD. pro paupertatem) auspicantes: Tertullian Exhort. ad*

Castit. Monogamia apud Ethnicos in summo honore est, ut et virginibus legitime nubentibus univira pronuba adhibeatur; et sic auspicii initium est."

My conjecture as to the origin of the word προμνηστρια is greatly confirmed by the note of Mercer upon Alexander, p. 264. : " Non dicam de primo auspicio munere, quod erat auspicari, et videre ut uxor auspicio duceretur; nam hoc viguit florente solum rep., labente vero re omissa, nomen duntaxat auspices retinuerunt, ut Cic. *de Div.* [' Nihil fere quondam majoris rei, nisi auspicio, nec privatim quidem, gerebatur; quod etiam nunc auspices nuptiarum declarant, qui re omissa nomen tantum tenent'] et *Valer. Max.* c. 1. l. 2. [' Apud antiquos non solum publice, sed etiam privatim nihil gerebatur, nisi auspicio prius sumto, quo ex more nuptiis etiamnum auspices interponuntur: qui quamvis auspicia petere desierint, ipso tamen nomine veteris consuetudinis vestigia usurpant'] tradunt: opinione vero nonnullorum, auspices iisdem conciliatores erant nuptiarum, et ob id *Proxenetæ* vocabantur, et præmia maxima accipiebant, usque ad vicesimam partem dotis, quæ summa pro maxima illis præscripta fuit constitutionibus imperatoriis: ipsi etiam dotem ferebant, et in divortio a marito recipiebant, ut colligas ex Claudio Suetonii; dicitur enim is imperator, dotem inter auspices consignasse, cum Messalinam dimittere

vellet: certe etiam apud auctores, sæpe fere mentio fit auspicum, ubicunque dotis mentio fit: mittebantur porro auspices a sponsa ad maritum, sicut vicissim pronubæ a marito ad sponsam: ut vero hæ sponsam cubitum deducebant ad lectum suum genialem, ita et hi maritum eodem perducebant: D. August. c. ix. L. 6. *de Civit. Quid impletur cubiculum turba numinum, quando et paranymphei inde discedunt?*—solebant præter ea auspices, nescio quod inconditum carmen immurmurare inter ipsas solennitates nuptiarum: ideo Tacitus, ubi nuptias Messalinæ cum Milio describit, *Audita, inquit, auspicum verba.*” Brissonius says upon the passage of Valerius Maximus cited above: “Notum est istud Ciceronis pro Cluent. *Nubit genero socrus, nullis auspibus, nullis auctoribus* [*Ultro ibit nuptum non manebit auspices* Plaut. *Cas. Prol.* 86.]: qui igitur ad hanc rem adhibebantur proxenetæ, Latine *pronubi*, *καταχρηστικῶς auspices* dicebantur, incipientes et felici omine inchoantes: qua de causa in veteri Glossario, utiliter in publicum edito, *auspices, pronubi, παράνυμφοι* appellantur; et hi quod conventum erat, ut rite fieret, tabulisque mandaretur, curabant: Juvenal,

———— *Et ritu decies centena dabuntur*

Antiquo, veniet cum signatoribus ausper:

Lucan. de Nuptiis Catonis et Martiæ,

Junguntur taciti, contentique auspice Bruto:

tum unus horum, quod erat conventum proferebat, cæteris audientibus, et, ut ita fieret,ulantibus: cujus consuetudinis hoc Martian. Capella L. 2. in fin. reliquit vestigium, "*Tunc exsurgens, inquit, virginis mater poscit de Jove, superisque cunctis, ut sub adspectu omnium, quidquid sponsalium nomine præparaverat Majugena, traderetur, ac demum dos a virgine non deesset, tuncque tabulas, ac Papiam Poppæam legem sinerent recitari*: ideo Tac. de Messalina scribit *etiam illam audisse auspicum verba*: quod confirmat Servius L. 4. *Æn.*"

"Ubi—virgo necessitudinis causa, futuro viro spondebatur, ipso sponsaliorum die, signatoribus et auspicibus duobus nuptias castas et legitimas auspicabantur noctu, nonnunquam die, luce prima; in quo id cavebatur in primis, ne motus cœli, aut terræ fieret, neve turbatiore cœlo, et die inquieto foedus inirent; hæc enim præcipue nuptiis adversari putabant: auspicatissimum vero signum esse cornicem,"

¹ "Plutarch. in Dialogo *Quod bruta animalia ratione utantur*, et *Æliano* L. 3. *de Animal.* Orus Apollo in *Notis Hieroglyphicis*, et Gregor. Nanzianzen. et vide in nostris *Legibus Connubialibus*, L. 3. n. 5." Tiraquellus. "In Græcia porro, inter modulos nuptiales hic erat, ἐκχόρει κορη κορώνην, de quo *Ælian.* 2. *Animal.* Pindar. *Pyth.*: hic modulus an Romam translatus sit, nescio, sed tamen *Cornicibus* sacratus est locus trans Tiberim, apud Festum; et *Cornices* in tutela Junonis esse creditæ, quæ nuptiarum præses erat." Mercer.

maximæque fidei et inviolati fœderis indicium facere; ea enim cornicum societas est, ut ex duabus sociis altera extincta, vidua altera perpetuo maneat, quod de Lyncibus [*‘Hæc Serv. l. iv. Æn.’ Tiraquellus*] proditur, ut post amissam conjugem alii non jungantur,” Alexander, p. 263-5. This curious passage, which marks the abhorrence of the ancients to *second marriages*, as well as the passages of Festus and of Varro, cited above from Gesner, should have been added to my note on the 19th c. of Tacitus’s *Germany*, when I was speaking upon this subject. Upon the passage of Varro, who says that the *pronuba* was required to be an *univira*, I might also have cited Catullus, 60, 186.

*Jam cubile adeat viri:
Vos upis senibus bonæ
Cognitæ¹ bene femina
Collocate puellam.*

¹ The use of the words *cognoscere*, and *cognitus* in *re venerea* is very common; but, whenever it is so used, as it is in this passage of Catullus, it is elliptical: understand here *concubitu*, or some analogous word: thus Ovid *Ep.* vi. 43.

*Non ego sum furto tibi cognitâ; pronuba Juno
Adfuit, et sertis tempora vincius Hymen.*

Gesner says under *cognoscere*: “*Etiam virum cognovisse dicitur, quæ cum viro rem habuit*: Ovid. *Ep.* vi. 133.

Turpiter illa virum cognovit adultera virgo:

But, to return to the passage of the *Hippolytus*, as it was the office of the *paranymphus*, or νυμφαγωγός; to conduct the bridegroom to his house on the day of his nuptials [παράνυμφος· ὁ συναπάγων τῷ νυμφίῳ τὴν νύμφην Eustath. *ad Il. Z.* p. 516. l. 48. cited by Bos]; so it was the office of the προμνήστρια, or *pronuba*, to accompany the bride in the procession to the house of the bridegroom: hence, then, Hesychius says—προμνήστρια· ἡ συνιστάσα ἀλλήλοις τοὺς γαμοῦντας: Again, προξενούσα νυμφίους, ἡ νύμφας: hence Donatus on *Æn.* v. 7.

Et Bellona manet te pronuba

(cited by Tiraquellus on Alexander) says—" *Pronubas* dici quæ in obsequio nubentis sunt, quæ sc. nubentes domum mariti deducunt et comitantur:" Alexander himself says in p. 290.: "Hæc numina conjugis præesse putabant, quas etiam pronubas novam nuptam ad virum comitari, et domum dedu-

nota est scriptorum sacrorum consuetudo in hoc verbo:" And under *cognitus*: "*Acta conjugis cognita Vulcano*, de adulterio Veneris Ovid. *de Arte Am.* 2, 574.:—etiam de re venerea dicitur Tacit. *Hist.* 4, 44. *Posthumiam stupro cognitam*: et Stat. Achill. 2, 228. *Tacito jam cognita furto Deidamia mihi*." These two instances might have taught him that the expression, in both Greek and Latin, is elliptical: two other instances occur in Justin, bk. v. c. 2. *Quam adulterio cognoverat*, and bk. xxii. c. 1. *Uxorem adulterio cognitam*.

cere nonnulli tradunt." The Professor informs us in his note cited above from the scholiast of Aristophanes, that the office of *προμνήστρια* was sometimes expressed by *προξινήστρια*: Gesner says in his *Thesaurus*—" *Proxenetria*, nuptiarum conciliatrix, *Dispunct.* 1, 22.:" " *Proxenetæ*, inquit Budæus, sunt conciliatores et interventores, quasique conglutinatores hominum inter se stipulantium et spondentium, aut quemvis contractum, conventumque ineuntium:" " *Paranymphus* — pronubus dicitur, ab antiquis *auspex*; antiqui enim pro nuptiis celebrandis auspiciū capere solebant: qui præerat huic rei, pro parte viri, sic et *pronuba* pro parte mulieris adhibebatur *August. de Civit. Dei*, 6, 9. cf. *Voss. Lex Etymol.*" " Qui sponsam curru vectam comitatur, *πάροχος* [L. Bos refers to *Pollux*, 3. 3. segm. 40. *Suidas* on *ξεῦγος ἡμιόνικον* for this word], qui euntem, *χαμαίπους*, uterque *νυμφαγωγός* dicitur, quod ex *Polluce* profert in medium *Hotomann. de Vet. Rit. Nuptial.* c. 16. *Hebræi* appellant—*Joh.* 3. 29.: *νυμφαγωγός*, vel *παράνυμφος* vocatur *φίλος τοῦ νυμφίου*: ex illorum consuetudine sponsus pueris, sponsa autem puellis stipata apparet: vid. de sponso *Jud.* 14, 11. *Cant.* 5, 1. 8, 13. de sponsa *Psalm.* 45, 8. 13, 15. *Cant.* 1, 4. 2, 7. 3, 5, 11. 5, 8, 16. 8, 4." Professor Brunings's *Compendium Antiquitatum Græcarum e Profanis Sacrarum* 2d ed. Francofurti

ad Mœnum 1785, p. 91. The word *νυμφαγωγός* occurs in the *Iphigenia at Aulis*, v. 610. ed. Gaisford.: Clytemnestra applies it to herself as the *pronuba*:

ὄρνιθα μὲν τόδ' αἴσιον ποιούμεθα,
τὸ σὸν τε χρηστὸν, καὶ λόγων εὐφημίαν,
ἐλπίδα δ' ἔχω τιν', ὡς ἐπ' ἐσθλοῖσιν γάμοις
πάρειμι νυμφαγωγός· ἀλλ' ὀχημάτων
ἔξω πορεύεθ' ἃς φέρω φερνὰς κόρη,
καὶ πέμπετ' εἰς μέλαθρον εὐλαβούμενοι.

I may here remark that the allusion of the first line is abundantly explained by what I have said above on the word *auspex* as applied to marriage. The Professor has cited, upon the passage of *Hippolytus*, Aristoph. *Nub.* 41.

εἴθ' ὦφελ' ἢ προμνήστει' ἀπολέσθαι κακῶς,
Ἥτις με γῆμαι ᾗρει τὴν σὴν μήτερα:

here the word means, in my judgment, rather the instrument than the cause, if I may be allowed the expression, and does not seem to justify the Professor's translation of it by the phrase *a match-maker*, which interpretation is not, as the Professor supposes, the primary, or rather the sole, but at the most only the secondary meaning of it. Even in the following passage of Philostratus *De Vitis Sophistarum*, Bk. II. p. 610. Ed. Olearius. Lipsiæ, 1709. the

word means only the instrument, which was employed to negotiate the matter between the parties, Ἀντιπά-
 τρου δὲ παρεληλυθότος εἰς τὰς βασιλείας ἐπιστολὰς ἤδη,
 ἀσπαζομένου τε ἀρμόσαι¹ οἱ τὴν αὐτοῦ θυγατέρα,

¹ The youthful student should not fail to notice that the word ἀρμόζειν is sometimes used in this sense: "Matrimonium præcessit *desponsatio*, qua pater filiam marito, seu sponso addixit, quod est ἐγγυῶν, δίδοναι, et ἀρμόζειν: Paul. Apostolus se Corinthiorum ecclesiam velut Patrem Christo despondisse gloriatur, II. Cor. xi. 2. ἡρμοσάμην ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν, nempe τῷ Χριστῷ, quam observationem jucundissimam cl. Elsnero debeo: maluit tamen alii ad paranymphos Judæorum,—hanc phrasin referre: lege, si vacat, Cel. Wolfii *Curas*, in h. l.: distinguit autem Paul. τὸ ἀρμόσασθαι, et τὸ παραστῆναι, prius ad *desponsationem*, posterius ad *domiductionem* referri potest; hæc enim cum ablutione conjuncta fuit: vid. sect. 13. et Apostolus de virgine pura et casta loquitur," Brunings, p. 89. L. Bos in his *Grecian Antiquities*, makes the same observation about this word, refers to this passage of St. Paul, and to the 24th v. of the *Electra* of Euripides. Scapula says under the word: "Item *jungo connubio*, *nuptui do*, *despondeo*, ἡρμωσαν δὲ ἐν τῷδε τῷ δειπνῷ τὴν Πομπηίου θυγατέρα Μαριέλλω, Appian. There is a curious commentary on the passage of St. Paul in the *Novum Lexicon Græco-Latin*. in N. T. of Schoettgenius, re-edited by M. G. Leber-echt Spohn, Lipsiæ, 1790. "ἀρμόζω, *jungo connubio*, *desponso*, met. II. Cor. 11, 2.—h. e. *præparavi*, *idoneos vos reddidi*, ut uni viro, Christo, possitis *desponderi*: vid. Krebsii *Obs. Flav.* ad h. l.: Syrus eandem vocem, quam Matt. 1. de Maria desponsata legimus, adhibuit: erant apud Lacedæmonios *Harmosyni* magistratus, quorum curæ virgines concreditæ erant, ut non illabatam solum virginitatem retinerent, sed et maritis honestis nuberent,

πονήρας ἔχουσιν τοῦ εἶδους, οὐκ ἐπήδησε πρὸς τὴν ἐκείνου εὐπραγίαν· ἀλλὰ καὶ τῆς προμνηστρίας ἀναγούσης εἰς τὴν τοῦ Ἀντιπάτρου ἰσχὺν, ἣν εἶχε τότε, οὐκ ἂν ποτε ᾤφη δουλεῦσαι προικὶ μακρᾷ, καὶ πενθεροῦ τύφῳ.

γ. 24. ἐλθόντα γάρ νιν Πιθίως ποτ' ἐκ δόμων,
σεμνῶς εἰς ὄψιν καὶ τέλη μυστηρίων.

“ Recte interpretatur Valck. ‘ *Ut Eleusinia viseret veneranda mysteria, hisque adeo visis perficeretur*—οἱ μεμνημένοι namque non nisi post quinquennium in sacrarium interius admittebantur ad arcana spectanda; tum demum fiebant ἐπόπται et τέλειοι:’ hanc rem respexerunt Sophocles apud Plutarch. Tom. II. p. 21. E. αἷς τρεῖς ὄλβιοι Κεῖνοι βροτῶν, οἱ ταῦτα δερχθέντες τέλη, Μόλωσ' εἰς Αἴδου, Plato in *Phædro*, p. 250. B. εἰδόν τε καὶ ἐτελοῦντο τελετῶν μακαριωτά-

Hesych. Ἀρμόσυνοι· ἀρχὴ τις ἐν Λακεδαιμόνι, ἐπὶ τῆς εὐκοσμίας τῶν γυναικῶν. Cragius de Rep. Laced. 2, 7. Amelii Erörterung, Tom. II. p. 120. f.: huc ergo procul omni dubio Apostolus respiciens hanc vocem adhibuit: idem habes Prov. XIX. 14. παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρὶ, a Domino conjungitur uxor marito, Hesych. ἀρμόζεται· συζεύγνται: adde Elsner. Obs. Sacr. p. 156.”

την." I must here enter my protest against this interpretation of Valckenaeer, to which the Professor accedes, as it appears to me forced and unnatural: τέλη μυστηρίων is only the same pleonasm as ἀρμάτων ὄχος in v. 1161. and δάκη θηρῶν in v. 642., and a hundred other examples, to which I could appeal, and that τέλη is used by itself in this sense appears from the passage of Sophocles, cited in the Professor's note: εἰς ὅψιν καὶ τέλη μυστηρίων σεμνῶν is a *hendiadys*, ut *Eleusinia viseret veneranda mysteria*, a figure, which is much more common, both in poetry, and in prose, than the greater part of critics seem to think. J. Casaubon, in his *Commentary on Polybius*, i. 17. has collected the following examples, to which I shall add a few: "Observant tirones in his verbis ἐνεργεστάτην καὶ μόνην figuram ἐν διὰ δυοῖν, auctori huic admodum familiarem; nam ita accipiendum quasi scripsisset μόνην ἐνεργεστάτην, *efficacissimam et solam*, pro *solam efficacem atque efficacissimam*: ita sæpe loquitur Polybius, p. 17. τῇ τῆς ἡμετέρας ἱστορίας ἀρχῇ καὶ προθέσει, *nostræ historiae principio et proposito*, i. e. τῇ τῆς ὑφ' ἡμῶν προτεθείσης ἱστορίας ἀρχῇ, *historiæ principio, quam proposuimus narrare*." p. 178. ἀρχῇ πάλιν ἐγένετο καὶ σύνοψις τῶν πόλεων πρὸς ἀλλήλας: p. 280. προσδεόνται θεοῦ καὶ μηχανῆς, pro θεοῦ ἀπὸ μηχανῆς, p. 302. συνεπατήθησαν ὑπὸ τοῦ πλήθους καὶ τῆς ἐπιφορᾶς τῶν

Νομάδων, h. e. τῶν ἐπιφερομένων *Νομάδων*, ut paulo ante μὴ συμπατηθῶσιν ὑπὸ τῶν ἐπιφερομένων ἱππέων: Sallust. *periculo atque negotiis compertum est*, τῇ πείρᾳ καὶ τοῖς πράγμασι, pro eo quod passim Græci τῇ πείρᾳ τῶν πραγμάτων: Plinius in primo *Epist. Sensum quandam voluptatemque percipio*." Thus we have in Tacitus's *Germany*, c. 17. "Eligunt feras et detracta velamina spargunt maculis pellibusque belluarum," that is, as Longolius has well observed, *maculatis pellibus*: Again in c. 33. "Super LX millia, non armis telisque Romanis, sed quod magnificentius est, oblectationi oculisque ceciderunt," that is, *ad oblectationem oculorum*, as Longolius observes: Again in c. 40. "Non per obsequium, sed præliis et periclitando tuti," that is *periclitando prælia*: Again in the *Agricola*, c. 10. "Jugis etiam atque montibus inseri:" that is, *jugis montium*: every scholar will recollect these two in Virgil,

Molemque et montes insuper altos, *Æn.* i. 61.

that is, *molem montium*: Again,

Pateris libanus et auro,

that is, *pateris aureis*.

Longolius and Gebauer understand *ignavos et imbelles* in the *Germany*, c. 12. as a hendiadys for *ignavos in militia*, and I agree with them. Very

many colloquial expressions used by the common people of our own country can alone be explained on this principle, such as “*I am pure and well*,” that is, *purely well*, or *very well*,—“*I’ll come and see it*,” that is, *I’ll come to see it*,—“*Will you go, and tell such a person?*” that is, *go to tell*.

v. 191. ἀλλ’ ὅ, τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ’ ὄντες
 τοῦδ’, ὅτι τοῦτο στίλβει κατὰ γᾶν,
 δι’ ἀπειροσύναν ἄλλου βίотου,
 οὐκ ἀπόδειξιν τῶν ὑπὸ γαίης.
 μύθοις δ’ ἄλλως φερόμεσθα.

ἄλλως is here used in the sense of *omnino*, or rather *non nisi*: this elegant use of the word is illustrated by a great variety of examples in Toup’s *Longinus*, 3d ed. p. 252, 3. and his *Emendationes in Suidam*, Vol. II. p. 497, 8. Ed. 1790. Zeunius observes in Viger. Ed. Hermann. p. 378. “Si res alio modo considerata quoque talis, seu eadem reperitur, ea *per se, suapte natura, simpliciter, omnino*, talis necesse est: quare ἄλλως quoque significat ὅλως, *omnino, simpliciter, absolute*: sic occurrit bis apud Dem., ut *de*

Fals. Leg. p. 348. οἱ δ' ἀντιλέγοντες, ὅχλος ἄλλως καὶ βασκανία κατεφαίνετο, *Qui contra dicebant, omnino colluvies hominum et ad perniciem aliorum nata natio esse videbatur*: et p. 931. ἡγοῦντο εἶναι τὴν συγγραφὴν ἄλλως ὑβλὸν καὶ φλυαρίαν, *Arbitrabantur esse syngrapham omnino ludum jocumque*: quod si igitur rem ita contemplamur, non est quod cum Taylora aliisque, in illis locis, substituamus ὅλως." This is also the meaning of ἄλλως in *Dem. Olynth.* i. p. 61. *Ed. Mounteney*, εἰ δέ τις σώφρων, ἡ δίκαιος ἄλλως, where the *Schol.* says, οἷον ἀπὸ φύσεως, φυσικῶς—τρία δὲ σημαίνει παρὰ τοῖς παλαιοῖς τὸ ἄλλως, οἷον τὸ κατ' ἄλλον τρόπον ἢ τὸ κατὰ φύσιν, ὡς ἐνταῦθα ἡ τὸ μάτην. So I understand the word in *Plutarch Sympos.* Vol. vi. p. 946. *Ed. oct. Wyttenbach*. οἷον δὲ χρωμένους ἐπιπλέον καὶ διαπίνοντας, ἄλλως νοῦν ἔχοντας ἀνδρας, which is translated in the Latin simply and rightly by *viri cordati*: Again in p. 986. ἐπεὶ καὶ φίλαθλος ἄλλως καὶ φιλορεῖκος ἡμῖν ὁ Θεὸς.

v. 215. εἶμι πρὸς ὕλαν, Καὶ παρὰ πύκας.

Thus in the *Prom.* v. 220.

ὡς οὐ κατ' ἰσχὺν, οὐδὲ πρὸς τὸ κατεργεῖν,

Again in v. 854.

ἔπει γὰρ ἦλθες πρὸς Μολοῖσσά γάπηδα,
τὴν αἰπύνατον τ' αἰμφι Δαδάνην,

Again in v. 1064.

φανῇ, θελήσῃ τ' εἰς ἀνάγκητον μολεῖν
Ἀἴδην, κνεφαῖα τ' αἰμφι Ταρτάρου βάθῃ,

at which repetition Pauw seems to have been unnecessarily offended.

v. 273. εἰς ταυτὸν ἦκεις· πάντα γὰρ σιγᾷ τάδε.

εἰς ταυτὸν ἦκεις is a proverbial, but elliptical expression: we have in the *Orestes*, v. 1274. Ed. Porson.

εἰς ταυτὸν ἦκεις· καὶ γὰρ οὐδὲ τῆδ' ὄχλος,

in the *Suppl.* v. 275. Ed. Markland,

εἰς ταυτὸν ἦκεις·

the following passage in the *Prometheus Desmotes*, v. 870. Ed. Blomfield, will teach us how to supply the ellipse,

εἰς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἵχνος.

The Professor's note on the 273d v. is this: "εἰς ταυτὸν τῆς ἀγνοίας ἐμοὶ ἦκεις Schœk similiter exponit

Valek. *convenit inter nos, ut aequè ignorem ac tu:*
sic *Hec.* 741.

εἴ τοι με βούλει τῶνδε μηδὲν εἶδέναι,
εἰς ταυτὸν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν."

v. 274. ὡς ἀσθενῇ τε, καὶ κατέξανται δέμας.

κατὰ signifies very often in composition a diminution, which has been gradually and slowly effected, derived, perhaps, originally from *the trickling of water, drop by drop*: thus in the *Agam.* v. 79.

τεθ' ὑπεργήρων, φυλλάδος ἤδη
κατακαρφομένης, τρίποδας μὲν ἰδοὺς
στείχει, παιδὸς δ' οὐδὲν ἀρείων,
ὄναρ ἡμερόφαντον ἀλαίνει.

κατακαρφομένης is *gradually drying away*: Again in v. 200.

πνοαὶ δ' ἀπὸ Στρώμονος μολεῦσαι

* * * *

—κατέξαινον ἄνθος Ἀργείων.

"κατέξαινον, h. e. *conterebant*, metaphora ducta ab iis, qui lanam carminant, et particulatim dividunt," Potter in *Lycoph.* v. 300. "Pulchra metaphora,

proprie enim venti floribus, quos decutiunt nocent," Schütz. Dr. Butler very justly adds: "Suidas, καταξάινων κατατρίβων καὶ ἐν τούτοις τὸν ἅπαντα αὐτοῦ καταξάινων βίον, h. e. *sensim consumens, s. conterens*:" thus the word καταθρακώσομαι of Æschylus cited by Longinus, π. υ. c. 3. *I will reduce down to ashes*; the word κατασκελετεύμενα in c. 2. *reduced down to a skeleton*; and the word καταμαραίνεισθαι in c. 44. *to fade away, to lose the native bloom insensibly and gradually, as a flower does*: thus we have in the *Prom.* v. 277.

κατισχγανῦσθαι πρὸς πέτραις πεδαρσίοις,

where the preposition gives to the verb the same sense of *gradual diminution*: Hesychius rightly says, κατισχγούν καταλεπτύνειν: it corresponds exactly to the word σταθευτὸς in v. 22.

σταθευτὸς δ' ἡλίου φοίβη φλογί,

χροιάς ἀμείψεις ἄνθος.*

* Mr. Blomfield says in his note upon this passage: "Χροιάς ἄνθος Butler. de vigore intelligit; χροιά enim nunquam pro corpore sumitur." But, though I agree with Mr. Blomfield in his interpretation of this passage, yet I recommend to his attention the note of E. Spanheim *In Hymnum in Jovem* on v. 17. χρῶτα λείσσαι p. 10. Vol. II. *Ultrajecti* 1697. "χρῶς autem Ionibus, notante id ad Hippocratem II. L. *de Fractur.* Galeno, *quidquid in corpore carnosum*, unde pro *toto corpore* vulgo apud eundem Hippocratem et ante apud Hómereum sumitur: hinc Hesychius

“ σταθευτός, *lente tostus*, πεφλογισμένος ἡρέμα,
Hesych.—σταθεύειν τὸ κατ’ ὀλίγον ὑπτᾶν, Schol. Γ.”
Mr. Blomfield’s *Gloss.* p. 97. Again in v, 490.

ἀλλὰ φαρμάκων

χρεῖα κατεσκέλλοντο,

the preposition gives to the verb the same sense of
gradual and slow diminution; “they were pining
away.”

v. 610. ἀπέπτυσ’ οὐδαίς ἄδικός ἐστι μοι φίλος.

“ ἀπέπτυσα, *respuo*, legitur in nostri *Hecub.* 1266.
Iph. Taur. 1161. Aristoph. *Pac.* 527. suppresso, ut
hic, λόγον, vel μῦθον: plenius in *Iph. Aul.* 874.
πως; ἀπέπτυσ’, ὦ γεραιέ, μῦθον. *Helen.* 672. ἀπέπ-
τυσα μὲν λόγον: imitari videtur Plautus *Asinaria*,
i. 1. 26. ‘Tēque hercle obsecro, ut quæ locutus
despuas.’” I am somewhat surprised that the Pro-
fessor should imagine that Plautus intended to imitate
the Greek expression, when the fact is, that the

χρῶς ζῆν, corrupte, quod observo, pro χρῶς ζῶν, σῶμα ζῶν,
quæ est glossa verborum LXX. *Levit.* xiii. 14. χρῶς ζῶν, *caro*
vivens, h. e. *corpus*, et in eod. c. v. 2. ἐν δέρματι χρυσός, ceu in
oute carnis, juxta textum Hebræum, et versiones antiquas.”

phrase itself was common to both people, because it originated in a superstitious custom, which was common to both nations. I recommend to the reader to consult Mr. Blomfield's excellent note on v. 1106 of the *Prom.* (2d *Ed.*) and shall content myself with supplying some other instances of the practice. Gesner in his *Thes.* says under *despuere* : "Idem quod spuere, in primis deorsum : symbolum erat deprecantium et abominantium aliquid : *Despuir in molles et sibi quisque sinus*, Tibullus, 1, 5. '*Ter cane, ter dictis despue carminibus*.' vid. Schol. Juven. *Sat.* 7, 112. Plin. xxviii. 4. 'Eadem ratione terna despue deprecatione in omni medicina mos est.'" Again under *sinus* : "In sinum spuere est symbolum se ipsum contemnentis, et ita avertentis Nemesin : Plin. xxviii. 4. 'Veniam quoque a Deis spei alicujus audacioris petimus, in sinum spuendo :' Id. eod. cap. scribit ex auctoritate Salpæ, 'Torporem sedari quocunque membro instupente, si quis in sinum exspuat.'" Alexander ab Alexandro says in his *Geniales Dies*, bk. v. c. 15. "Quotiescunque in propinqua spe futuri boni, veniam a Diis petimus, in sinum despue solemus, velut ratas preces Diis habituris," where Tiraquellus adds : "Erasmus *Chiliad.* 5, centur. i. c. 25. *Despuere malum* inter proverbia posuit, nec citat Tibull. ubi supra; sed Plin. non designato loco, sed est l. xxviii. c. 4. Plauti autem

locus est in *Captivis*: sed tu hic omnino vide, quæ scripsimus in *Legibus* nostris *connubialibus* parte I. num. 17. incip. *Hincque illud*."

v. 698. πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

Thus Homer *Odys.* l. 18.

τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων,

οἷον ἐπ' ἡμᾶρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε,

where the learned Duport says in his *Homeric Gnomology*, p. 252. "——: Huc spectat tritum illud, 'Tempora mutantur, nos et mutamur:.' Terent. *Hecyr.* 'Omnibus nobis ut res dant sese, ita magni atque humiles sumus,' ubi Donat. hos Hom. versus adducit, πρὸς τὰς τύχας καὶ τὰς φρένας κεκτήμεθα, Eur. *Hipp.* οἱ ἄνθρωποι πρὸς τὰς συμφορὰς, καὶ τὰς γνώμας τρέπονται, Thucyd. l. I. φιλεῖ ἄνθρωπος πρὸς τὰ συμπίπτοντα τρέπειν τὴν γνώμην, Heliodor. l. VIII. 'Non frustra prædicant mentes hominum nitere liquido die, coacta nube flaccescere,' Symmach. l. I. *Ep.* 37. ubi alludit, ni fallor, ad hunc Homeri locum." Thus Demosthenes says in *Olynth.* 3. p. 124. Ed. Mounteney, πρὸς γὰρ τὸ τελευταῖον ἐκβᾶν, ἕκαστον τῶν προὑπαρξάντων, ὡς τὰ πολλὰ, κρίνεται, where

Wolffius cites Cicero, 'Id consilium ita nobis probabatur, ut de eo homines ex eventu iudicatu-
ros videremus,' and Mounteney adds: "Sic etiam *Ep. ad Att.* l. ix. Balbus ad Ciceron. *Nedum hominum humilium, ut nos sumus, sed etiam amplissimorum viro-
rum consilia ex eventu, non ex voluntate, e plerisque probari solent*: atqui sapientem, ut ait Cic. eod. lib. *Ep.* v. *Semper causæ eventorum magis movent quam ipsa eventa*:" upon the same principle Demos-
thenes says in p. 128. *πολλάκις ὑμεῖς οὐ τοὺς αἰτίους, ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας, ἐν ὀργῇ ποιῆσθε, ἂν τι μὴ κατὰ γνώμην ἐκβῇ*, and in p. 140. *ὥς ὅποι' ἄττ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοί κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε*. The Professor rightly says: "*πρὸς τὰς τύχας bene vertit Musgr. pro rerum exitu, conferens Helen. 329. πρὸς τὰς τύχας τὸ χάσμα, τοὺς γόους τ' ἔχε*." The preposition occurs in the same sense in the *Hipp.* v. 870.

ἔμοι μὲν οὖν

ἀβίωτος βίου

τύχα πρὸς τὸ κρανθῆν εἴη τυχεῖν,

where the Professor says, *respectu habito ad*, and it is so used in the first quotation from Demosthenes above, as well as in the passage of Thucydides.

v. 759. πλεκτὰς πεισμάτων ἀρ-Χὰς.

The Professor here says : “ Mox πλεκτὰς πεισμάτων ἀρχὰς interpretatur Markland. *tortas funium extremitates*, probante Valckenaerio ad Herod. iv, 60. p. 308, 46. ubi σπάσας τὴν ἀρχὴν τοῦ στρόφου.” The note of Markland is—“ *Tortas funium extremitates*, non contorta initia: sic ὁδὸν τέσσαρσιν ἀρχαῖς. *Act.* x. 11. Philo *Vit. Mos.* p. 434. Ed. Turneb. δοκίδος—ἥς τὰς ἀρχὰς, &c.: Plutarch. *Vit. Cic.* ad fin. τὰς τῶν μηρυμάτων ἀρχὰς, *florum extremitates*.” So the word is used in the *Septuagint Exod.* 28, 23. ἐπ’ ἀμφοτέρων τὰς ἀρχὰς. In the Commentary of Isaac Casaubon upon the *Πολιορκητικὸν Ἔπος* of Æneas (which is replete with antiquarian knowledge, and critical learning) we have the following note : “ Appellat auctor ἀρχὰς *extrema*, πέρατα, et quod Gallicus idiotismus dicit *les bouts*, sic ἀρχὰς λίνου, et ἀρχὰς σπάρτου sæpius leges in hoc libello: vetus criticus apud Suid. in διαξῆναι. τῶν ἐρίων οἱ μαλλοὶ ἔχουσι τὰς ἀρχὰς καὶ τὰς κορυφὰς πεπιλημένας: locus, quem Suid. explicat, est Aristoph. e *Lysistr.*: sic apud Hippocrat. *De Officina Chirurgi*, ἀρχαὶ ἐπιδέσμων, de quibus verbis prolixè disputat Galen. in *Comment. secundo*.” Lambert Bos in his *Observationes Miscellanæ Franequeræ* 1707, p. 9. says :

“Herod. l. iv. c. 60. σπάσας τὴν ἀρχὴν τοῦ στρόφου :
 interpr. *amota in primis infula* : nescio sane unde
 habeat illa : an hoc significabil’ σπάσας τὴν ἀρχὴν τοῦ
 στρόφου ?—est *caput loramenti*, ut phrasi Justini utar
 l. xxi. c. 7. i. e. *extremitas funis*, quo fune nempe
 constricti erant anteriores victimæ pedes.”

v. 882. —ἀπὸ γὰρ ὀλόμενος οἴχομαι.

The following similar examples are taken from
 Lambert Bos’s *Observationes Miscellaneæ*, p. 243.
 from the posthumous *Animadversions* of Vitrīnga
 upon Vorstius’s work on the *Hebraisms of the New
 Testament* : “Eur. *Hipp.* v. 878.—id. *Alcest.* v. 256.
 σπερχόμενος ταχύνει, Id. *Rhes.* v. 144. σάλπιγγος
 αὐδὴν προσδοκῶν παραδίδκει, *Troad.* v. 395. οἴχεται
 θανών, et *Bacch.* v. 779. στειῖχ’ ἐπ’ Ἡλέκτρας ἰὼν
 πόλας, Soph. *Aj.* v. 766. Αἶανθ’ ὑπὸ σκηναῖσι μῆδ’
 ἀφέντ’ ἔξιν, ubi Schol. ἤγουν ἀπολύσαντα, ὅμοιον τῷ
 ἔφη λέγων, Aristoph. *Ran.* p. 211. ἤδη βαδίζων εἴμι,
 Lucian. *Lapith.* p. 634. καὶ ἐπεξιέναι διηγουμένους
 πράγματα, Anton. lib. *Met.* c. 1. καὶ τὸ μὲν σῶμα
 κομίσαντες ἔφερον : plura hujus farinæ exempla con-
 gerere possem, si opus esset.”

v. 1073. αἰ, αἰ· πρὸς ἦπαρ, θακρύων τ' ἐγγὺς τόδε.

“**C**ONJECIT Reiske ἔρπει πρὸς ἦπαρ, Valck. χωρεῖ, vel θίγγει, vel quod maluerit, δύνει πρὸς ἦπαρ: si quid novandum esset, legerem cum Brunck. αἰ, αἰ· χωρεῖ πρὸς ἦπαρ, θακρύων τ' ἐγγὺς τόδε, exclamationibus istis extra metrum positis: Soph. enim in *Aj.* 938. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δὴ: θίγγει autem vox nihili est; sed, ut verum fatear, nihil in hoc versu desidero; *sententia* enim, ob suppressum verbum abruptior, loquentis menti apprime convenit.” For my own part, I entertain no doubt about the purity of the text, and cannot think with the Professor that ‘the suppression of the verb before πρὸς ἦπαρ was intended to pourtray by its supposed abruptness, the situation of the speaker’s mind:’ the fact is, that the verb is implied from ἐγγὺς, on which doctrine I have largely expatiated in my Notes on Demosthenes, inserted in the *Class. Journ.* Nos. 3 and 5. There is a similar use of ἐγγύθεν in the *Seven at Thebes*, v. 981.

AN. ἀχέων τοίων τὰδ' ἐγγύθεν.

ισμ. πέλας αἰδ' ἀδελφαὶ ἀδελφεῶν.

Thus we have in the *Agam.* v. 442.

πολλὰ γοῦν θεγγάνει πρὸς ἦπαρ,

and in v. 800.

δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται.

As to this sense of ἧπαρ, "Credutum est olim esse principium omnium venarum et sanguinis officina: hinc in eo posuerunt sedem animi et affectuum, quia pro eorum varietate sanguis movetur," Facciolati's *Lex. totius Latinitatis*.

π. 1106. ἔνθεν τις ἤχῳ, χθόνιος ὡς βροντὴ Διός.

"MUSGRAVIUS recte conf. *Æs. Prom.* 1029. βροντήμασι χθονίοις κυκάτω πάντα καὶ ταρασσέτω. Eur. *Electr.* 753. ὥστε νεπτέρα βροντὴ Διός. Aristoph. *Av.* 1760. ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταί, Αἴς ὅδε νῦν χθόνα σείει." Mr. Blomf. observes upon the passage of the *Prom.* (*Glos.* p. 184.): "βρόντημα χθόνιον, *tonitru subterraneum*, quale in terræ motu auditur. Sophoc. *Æd. Col.* 1606. Ζεὺς ἐκτύπησε χθόνιος (sic legendum videtur: vulgo κτύπησε μὲν Ζεὺς) ubi Schol. ὅλον μυκῆμα ἐγένετο καὶ ἐσεισθη ἡ γῆ." In these passages χθόνιος is used for ὑποχθόνιος, vel καταχθόνιος: "Herod. L. 6. c. cxxxiv.

de muliere quadam natione Paria, Miltiadem consilii inopem apud Parum alloquuta, postquam dixisset, nomen ei esse Τιμοῦν, addit, εἶναι δὲ ὑποζάκορον τῶν χθονίων θεῶν, quod Valla reddidit, *quæ esset indigenarum Deorum administra*: verterim ego potius, *Inferarum Dearum adituam*; nam χθόνιος apud veteres idem sæpe notat quod ὑποχθόνιος, vel καταχθόνιος, ut Herod. L. 7. c. cλiii. ἱεροφάνται τῶν χθονίων θεῶν. Theocr. *Idyll.* B. v. 12. τᾷ χθονίᾳ θ' Ἑκάτῃ, *inferæ Hecatæ*: Apollon. L. 3. χθόνιοι κύνες, quod Horat. *Sat.* 1. 8. *infernæ canes*: Hesiod *Erg.* 461. εὐχέσθαι Διὶ χθονίῳ: vide ibi cl. Græv." Bos's *Observat. Misc.* p. 57.

v. 1201. ——— ἱερὸν εἶδομεν

κῦμ' οὐρανῶ στήριζον.

"**N**OSTER *Cycl.* 264. ἱερὰ κύματα. Hesych. Eustath. ad *Il.* K. p. 789. 11—702. 43. aliique grammatici exponunt ἱερὸν, μέγα, quam interpretationem huic loco plerumque donant VV. D.: in hoc quidem sensu Homeri ἱερὸς ἰχθύς (*Il.* II. 407.) intelligunt Hesych. Suid. Etym. M. et omnes fere veteres

glossographi: dubito [rightly, I think] an recte conferatur Virgilianum, *Auri sacra fames.*" The following important quotation from Bos's *Observationes Miscell.* p. 99. where the word is opposed to μικρὸς, settles the point at once: "Artemidor. L. 2. c. xx. ὄρνιθες ἱεροί, πλουσίοις μᾶλλον ἢ πένησι σύμφοροι· οἱ δὲ μικροὶ καὶ παχεῖς, τοῖς πένησιν εἰσὶ συμφοράτατοι: Rigalt. hic pro ὄρνιθες ἱεροὶ legit ὄρνιθες ἀέριοι μεγάλοι, sed nihil meo iudicio est mutandum, nec pro ἱεροὶ ponendum ἀέριοι, nec addendum μεγάλοι, nam ἱεροὶ idem notat quod μεγάλοι—Aristoph. *Lysistr.* 884. ἔχουσα ἱερὰν κυνὴν, *grandem habens galeam*: sic *epilepsia* ἱερὰ νόσος dicitur ob morbi magnitudinem, qui morbus alio nomine etiam μεγάλη νοῦσος et Ἑρακλεΐα a Græcis appellari solet: Aretæus c. iv. L. 1. de Caus. et Sig. *Diæ. Morbi*, δοκέει γὰρ τοῖσι ἐς τὴν σελήνην ἀλιτροῖσι ἀφικνεῖσθαι ἢ νοῦσος· τοῦνεκεν ἱερὴν κικλήσκουσι τὴν πάθην· ἀτὰρ καὶ δι' ἄλλας προφασίας, ἢ μέγεθος τοῦ κακοῦ· ἱερὸν γὰρ τὸ μέγα—: notavit pariter Casaubon. ad Strabon. p. 115. ἱερὸν pro magno sumi, ut ἱερὸν ὄστουν, &c."

CRITICAL AND EXPLANATORY

Notes,

ON THE

PROMETHEUS DESMOTES

OF

ÆSCHYLUS;

WITH STRICTURES ON THE GLOSSARY AND THE NOTES

TO

MR. BLOMFIELD'S EDITION.

CRITICAL AND EXPLANATORY

Notes,

&c.

v. 32. οὐ κάμπτων γόνυ.

“*GENU flectens, requiescens*, metaphora ab iis sumpta, qui considentes genua flectunt.” *Gloss.* p. 93. Philostratus says in his *Life of Apollonius Tyan.* p. 54. Ed. of Olearius, Κάμηλοι δὲ ἐνίους ἤγον, αἷς χρωῶνται Ἴνδοι ἐς τὰ δρομικά· πορεύονται δὲ χίλια στάδια τῆς ἡμέρας, γόνυ εὐδαμῶς κάμψασαι. Olearius here presents us with this note: “Quod faciendum iis, ubi procumbere atque quiescere voluerint; ut adeo nil aliud sibi velit quam spatium istud sine requie uno cursu eos conficere: observandum autem in genere phrasin γόνυ κάμψαι pro *requiescere* usurp-ari: sic Æsch. *Prom. V.* conjungit ista, v. 32. ὀρθοστάδην αὖπνος, οὐ κάμπτων γόνυ: adde ibid. v. 395. sic et Apoll. Rhod. utitur *Argon.* i. v. 1174. Philostr. *Vitis Soph.* l. II. in *Herodē* ἐνταυθα γόνυ κάμψωμεν, alterque Philostr. in *Imagin.* l. II. in

Antæo de Hercule, οὐδὲ γόνυ κάμψας ἀποδύεται πρὸς τὸν Ἀνταῖον: Again in p. 357. “*ἐμοὶ δὲ ἀναπαύλης δεῖ, γόνυ οὐπω κάμψαντι ἐκ τοῦ ἄθλου*, simili sensu phrasis occurrit de camelis passim apud nostrum, et alios scriptores optimos:” Again in p. 571. “*γόνυ κάμψωμεν*, i. e. *requiescemus*: phrasis, uti videtur, Græcis recepta maxime, Asiam, et partes Orientis inhabitantibus, a *camelis* aliisque id genus animantibus, genu inflexo ad quietem procumbentibus post iter, desumta: eadem in *Vit. Apollon.* quoque passim occurrit.” This note satisfactorily develops the origin of the phrase: thus Major Rooke says in his *Travels to the Coast of Arabia Felix*, p. 78. “*The camels, eased of their burthens, placed themselves in circles round their food, couchant with their legs under them.*” Æschylus uses the word in its proper sense, in v. 403.

τετρασκελὴς οἰωνός· ἄσμενος δέ τ' ἄν
σταθμοῖς ἐν οἰκείοισι κάμψειν γόνυ.

v. 46. τί νῦν στυγεῖς; πόνων γὰρ, ὡς ἀπλῶ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

“ἀπλῶ λόγῳ, *ut vera dicam*, Anglice, *In good truth,*” Gloss. p. 94. Again in v. 631.

οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,

"ἀπλῶ λόγῳ, *simplici narratione*: cf. supra 46."
Gloss. p. 140. Again in v. 1011.

ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,

where Mr. Blomfield again refers us to v. 46.

There can be no doubt about the meaning of ἀπλῶ λόγῳ in the second quotation, because it is opposed to αἰνίγματα ἐμπλέκων. The Schol. A. says upon the first passage, ὡς ἀπλῶς διὰ λόγου ἐστὶν εἰπεῖν, and the Schol. B. says ὡς ἀπλῶ· ἐν ὀλίγῳ: Stanley translates the words in the third passage by *uno verbo*, and says, p. 254. "ἀπλῶ λόγῳ, Hesych. ἀπλῶς· συντομῶς, καθάπαξ: non videtur assecutus mentem poetæ interpres, cum reddiderit, *omnes simpliciter odi deos*:" so I also understand the phrase in the first, and the third passages: thus Constantine, "ὡς ἀπλῶ λόγῳ, *ut paucis absolvam, ut uno verbo dicam*:" thus, if I remember rightly, Aristoph. *Acharn.* v. 1152. ὡς μὲν ἀπλῶ λόγῳ, κακῶς ἐξολέσειεν ὁ Ζεὺς: thus Dem. in *Philip.* i. p. 10. Ed. Mounteney, says, *συνελόντι δ' [ἀπλῶς] εἰπεῖν*, which occurs without ἀπλῶς, (probably a gloss) in Longinus, p. 196. Toup's 3d ed. and in Hermann's Viger p. 205. for which Pericles says in *Fun. Orat.* p. 11. Ed. Bentham, *ξύντελών τε λέγω*, as we have in Eur. *Hecuba*, v. 1162. *ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω*.

Zeunius on Viger has collected similar instances, p. 205. “ὡς ἔπος εἰπεῖν, h. e. *ut summam dicam*, apud Platon. *Phæd.* c. 25, 29, 58. *Apol.* 1, 7, 8. *Symp.* 6. 12. item ὡς ἐν κεφαλαίῳ εἰπεῖν, *ut summam dicam* Plat. *Symp.* c. 12. [which also occurs in Aristot. *Eth.* bk. II. c. 9.]; nam pro hac forma Plato *Phæd.* c. 45. dicit ἐν λόγῳ [thus too Arist. *Eth.* bk. II. c. 1. καὶ, ἐν δὴ λόγῳ, and Epictetus, c. 1. Ed. Heyne, καὶ ἐν λόγῳ]: — item ὡς τύπῳ λαβεῖν Theophr. *Char.* I. et de *Plant.* I. h. e. *ut rem summam comprehendam*; nam Platō de *Rep.* III. p. 443. ait, ὡς ἐν τύπῳ, μὴ δι’ ἀκριβείας, εἰρῆσθαι: item ὡς λόγῳ (sc. ἐν, aut ὀλίγῳ) εἰπεῖν, Herod. I. II. p. 48. lin. 25. et p. 53. lin. 10.—I. II. p. 12. lin. 12. οὐ πολλῶν λόγῳ εἰπεῖν, h. e. *ut breviter dicam*: item λόγῳ εἰπεῖν, eodem sensu, ibid. p. 49. lin. 32.” The adverb ἀπλῶς is used in the sense of ἀπλῶ λόγῳ in J. Chrysostom *Hom. in Psalmum* L. (cited by Junius de *Pictura Veterum*, Rotterdam, 1694. p. 2.) καὶ ποταμούς ρέοντας, καὶ πεδία ποικίλα, καὶ ἀπλῶς ἅπαντα τὰ ὁρώμενα διὰ τέχνης μιμούμενοι, for which Dionys. of Halicarnassus in his *Lysias* (cited by Junius p. 38.) uses συλλήβδην, καὶ ἐπὶ παντός δὲ συλλήβδην ἔργου τὸ καὶ πράγματος: thus we have in the *Prom.* v. 514.

βραχεὶ δὲ μύθῳ πάντα συλλήβδην μάθε.

Suicer in his *Thesaurus Ecclesiasticus*, Amstelodami 1682., quotes under διακωδωνίζω “Chrysostom *Hom.* xi. in *Joh.* p. 597. καὶ πάντα ἀπλῶς διακωδωνίσαντες, et, ut paucis dicam, omnibus diligenter examinatis.”

v. 66. Ηφ. αἱ αἱ, Προμηθεῦ, σῶν ὑπερστένω πόνων.

Kr. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερστένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.

ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε, that is—‘Take care that you will not have one day to commiserate your own case:’ thus Araros, in his *Hymenæus*, in Suidas, under ἀναθεῖναι, as corrected by Küster, and by Toup (Vol. i. p. 44. Ed. 1790.) says:

ὅπως τε τὴν νύμφην, ἐπειδὴν καῖρος ἦ,
μέτεωρον ἐπὶ τὸ ζεύγος ἀναθήσεις φέρων.

Toup there presents us with the following note:
“Rectum autem illud, et ἀττικώτατον, ὅπως—ἀναθήσεις φέρων, vide, cura ut imponas: Aristoph. in *Pluto*, v. 326.

ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται
ἔσσεσθε——

date vero operam, ut in cæteris etiam præsto adsitis mihi: idem in Pac. v. 1017.

λαβὲ τὴν μάχαιραν· εἰθ' ὅπως μαγειρικῶς
σφαξῇς τὸν ὄν——

*Vide ut dextre porcum jugules: hinc corrigendus Comicus Nub. v. 1179. ὦν οὖν ὅπως σώσεις μ', ἐπεὶ καὶ πώλεσας, nunc ergo vide ut me, quem perdideras, serves: item Lysias, Orât. pro cæde Eratosth. p. 13. ὅπως τοίνυν ταῦτα μηδεῖς ἀνθρώπων πεύσεται, cave hanc rem quisquam a te resciscat: vulgo legitur apud hunc, πεύσεται, apud illum σώσης, contra morem atque consuetudinem Atticorum.” Thus Socrates says in Plato’s *Menæxenus*, ἀλλ' ὅπως μοι μὴ κατερεῖς: Mr. Bentham says in p. 168. “ἀλλ' [viz. ὅρα, βλέπε, or σκόπει] ὅπως.” Again Socrates says at the beginning ἀλλ' ὅπως μὴ μοι χαλεπανεῖ ἡ διδάσκαλος: Mr. B. here says in p. 141. “ἀλλ' ὅπως viz. δέδοικα, or σκόπει, βλέπε, &c.” Thus Sophocles in *Electra* v. 1296. (quoted by Schaefer in Bos, p. 643.):*

οὕτως δ', ὅπως μήτηρ σε μὴ 'πιγνώσεται

“ubi ad οὕτως δ' Glossa: σκόπει, ποίει:” thus Aristophanes in *Nub. v. 256* (quoted by Leisner in Bos, p. 643.):

ὥσπερ με τὸν 'Αθάμανθ' ὅπως μὴ θύσετε,

(videte) *ne sacrificetis me tanquam Athamanta alte-*

rum. Bos says in p. 651. "Aristoph. in *Pace*, v. 75. p. 629:

ω Πηγάσιόν μοι, φησὶ, γενναῖον πτερόν,
ὅπως πετήσῃ μ' εὐθὺ τοῦ Διὸς λαβών,

Fac ut sumto me voles recta ad Jovis aulas. ———: idem in *Nub.* p. 172. ὅπως καὶ τοῦτο μὴ διδάξης μηδένα: [here I would read, as in the other passages of Aristoph. above, διδάξεις, yet Lucian says in *Timo* (cited in Bos, p. 651.), ὑπόστηθι, καὶ—ὅπως οἱ κόλακες ἐκείνοι διαρραγαῶσιν ὑπὸ φθόνου: but the future seems to be more Attic than the subjunctive]:——recte igitur Scholiastes ejus ad *Plutum*, v. 469. ιστέον ὅτι ἡ Ἀττικὴ ἔλλειψις ἐν ἀρχῇ γίνεται, ὡς τὸ, ὅπως μὴ ποιήσῃς [ποιήσεις] τὸδε, νοουμένου ἔξωθεν τοῦ σκοπεῖν." Aristoph. in *Equites*, v. 685. (cited in Bos, p. 661.) has supplied the ellipse, and has used the future tense with the verb after ὅπως,

ἀλλ' ὅπως ἀγωνιεῖ φρόντιζε τὰ ἑπίλοιπα ἄριστα.

Thus Xenophon also supplies the ellipse in his *Anabasis*, bk. III. c. 1. sect. 13. ἀλλ' ὅπως το μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον: so Zeunius rightly reads, though one MS. has γενησοίμεθα, and another MS. has γενησώμεθα. But upon this subject of the ellipse before ὅπως, consult Schaefer's Bos under βλέπειν, ὁρᾶν, σκοπεῖν, φροντίζειν.

ν. 94. διακναιόμενος τὸν μυριετῇ
χρόνον ἀθλεύσας.

“μυρία nil nisi πολλὰ significat, metaphora e fluidis desumpta, a μύρω, *fluo*: cf. Valcken. ad *Phæn.* 1480. D. Heinsium in *Lect. Theocrit.* p. 347. *Etymol. M.* p. 595, 5.” *Gloss.* p. 108. For my own part, I would go beyond the Greek language to seek for its etymology, rather than adopt such an improbable derivation of the word, of which the primary meaning is 10,000; and it is a remarkable fact, that the word *murz*, in Welsh, which was either derived from some language more ancient than the Greek, and the Welsh, or else itself the parent of the Greek term, signifies 10,000.

ν. 99. πῇ ποτε μόχθων
χρῆ τέρματα τῶνδ' ἐπιτεῖλαι;

“ἐπιτέλλω, *appareo*, significatu rariore: ἐπιτείλας, ἀνατείλας Suid. quorum posterior in hoc sensu frequens est: ἐπιτέλλειν plerumque est *injungere*,” *Gloss.* p. 109. Both ἐπιτέλλειν, and ἀνατέλλειν, are

properly applied to the Sun, the Moon, and the Stars: I would define them thus: ἀνατέλλειν is *to arise*, but ἐπιτέλλειν expresses more than the other; for it means not only *to arise*, but *to arise upon*, or *to shine upon*, as, *the earth*, by the force of the preposition ἐπὶ: thus Homer says in *Il. θ. v. 1.*

ὥς μὲν κροκόπεπλος ἐκιδνατο ΠΑΣΑΝ ἘΠ' ἈΙΑΝ:

Plutarch, περὶ πρώτου ψύχρου, uses ἐπιλάμπειν, ἥλιος δ' ἘΠΕΛΑΜΨΕ, and St. Luke says in c. xxiii. 54. σάββατον ἐπέφωσκε: “proprie ἐπιφώσκειν, sive ἐπιφαύσκειν, et ἐπιφαίνειν de sideribus dicuntur, præsertim sole et luna,” Casaubon's *Exercitationes ad Baronium*, p. 472. ed. fol.: we have in *Acts*, c. xxvii. 20. μήτε δὲ ἡλίου, μήτε ἀστρων ἐπιφαινόντων. What confirms the observation which I have made, is that Herodotus, if I am not mistaken, uses both the prepositions, ἀνὰ and ἐπὶ, together, ἡλίου ἐπανατέλλοντος, and Stanley (Vol. i. p. 209. ed. of Dr. Butler) cites from Euripides in Clem. Alex. δι' ἀστρων ἐπαντολάς. The following note of Salmasius in his *Plinianæ Exercitationes in C. J. Solini Polyhistor.* p. 749. ed. Paris, gives to us the original distinction between ἐπιτέλλειν, and ἀνατέλλειν: “Quæ post κρίψιν ἡλιακὴν apparere incipiunt vel mane, vel vespere, ἐπιτέλλειν Græci appellant: Eusebius, ἀνατολὴ ἐπὶ ἡλίου· ἐπιτολὴ δὲ ἡ φανέρωσις τῶν ἀστρων μετὰ τὴν κρίψιν τὴν ἡλιακην.

Hesych. ἐπιτολή, ἡ ἀνατολή τοῦ ἄστρου, ἥ φανέρωσις: veteres tamen, ut jam dixi, hoc discrimen negligunt, et Theophrast. ἀνατολὰς τῶν ἄστρον vocat, quas alii ἐπιτολὰς:—idem ἀνατέλλειν φανερώς, ἰῶον ἐπιτέλλειν ἐκφανῇ γίνεσθαι et similia: Callippo Id. Septembr. Arcturus ἀνατέλλειν φανερός. Eudoxo biduo pōst, Arcturus ἰῶος ἐπιτέλλει, &c.” It must, however, be observed, that the distinction is sometimes made: thus Agatharcides says in his first book on the *Red Sea* in the *Bibliotheca of Photius*—οἱ δὲ [τῶν ἄστρον] οὐδὲ κατὰ τοὺς ὑφιστάτας καιροὺς, τὰς δύοσις ποιοῦμενοι καὶ ΤΑΣ ἘΠΙΤΟΛΑΣ, Diodorus of Sicily (cited by Stanley, Vol. i. p. 229.) says of Isis—ἐγὼ εἰμι ἢ ἐν τῷ ἄστρῳ τῷ κυνὶ ΕΠΙΤΕΛΛΟΤΣΑ, the Scholiast on Oppian *Hal.* III. 48. (cited in Toup’s *Emendationes in Hesych.* Vol. IV. p. 23. ed. 1790.) Σείριος οὐ μόνον ὁ ἥλιος, ἀλλὰ καὶ ὁ ἀστὴρ τοῦ κυνός, οὗ ἘΠΙΤΕΛΛΟΝΤΟΣ καύσοῦται ὁ ἀήρ, Hesiod (cited in Constantine’s *Lexicon*) says of Arcturus—πρῶτον καμφαίνων ἐπιτέλλεται, and Schweighæuser observes in his *Lexicon Polybicum*—“ ἐπιτέλλειν *oriri, de sideribus*, 9, 15, 9.” In the following passage cited by Suidas under the word, ἐπιτέλλειν is applied to the Sun, ἐπιτείλας ἀνατείλας νενικηκότας αὐτοὺς, ὁ ἥλιος ἘΠΙΤΕΙΛΑΣ ἰδὲ, and so it is in Agatharcides (quoted by Photius in his *Bibliotheca*), τὸν ἥλιον [ἐκείνῃ] φασιν ἘΠΙΤΕΛΛΟΝΤΑ, οὐχ ὡς

παρ' ἡμῖν. So too in Theocritus 13. 25. ἄμος δ' ἀντέλλοντι Πηλεΐάδες. Hence the word is metaphorically used in the sense *to appear*, (as in the 110th v. of the *Prometheus*, which I am discussing) and in other analogous senses: thus Constantine remarks in his Lex. "ἐπιτέλλομαι significat etiam *exoriri* L. 2. *Argon*. Apollon.

———— βρυχή δ' ἔΠΕΤΕΛΛΕΤ' ὀδόντων."

and Hesychius says, 'πιτέλλειν ἐντέλλεται, ἘΠΕΡΧΕΤΑΙ: Again, τέλλεται ἘΠΙΤΕΛΕΙΝ [ἘΠΙΤΕΛΛΕΙ], ΦΑΙΝΕΤΑΙ, ΓΙΝΕΤΑΙ, ἈΝΙΕΤΑΙ. The student should observe that ἀνατέλλειν is sometimes used in an active sense: thus Toup says in his *Emendationes in Hesychium*, Vol. iv. p. 255: ἀνέτειλεν ἀνεβλάστησεν: respexit Josephum, L. i. p. 6. φυτά τε καὶ σπέρματα γῆθεν ἀνέτειλε, hic tamen reddo *exoriri facio*, ut *Matth.* v. 45. ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς: it has the same active signification in *Gen.* III. 18. ἡ γῆ ἀκαθάρα καὶ τριβόλους ἀνατελεῖ σοι, and c. II. 9. ἐξάνειλεν ὁ Θεὸς πᾶν ξύλον: thus Eurip. in *Phæn.* v. 105. (Burton's *Pentalogia* ed. Burgess) says,

* I may here remark by the way, that in the following passage of St. Luke, ἀνατολή, notwithstanding the opinion of several commentators, who translate it by *Branch*, one of the titles given by the prophets to Christ, very clearly means to allude to

ἀπὸ κλιμάκων
ποδὸς ἰχνος ἐπαντέλλων,

which is interpreted in the Index, “ἐπανατελλῶ, *ascendere facio*; ἀντὶ τοῦ ἐπανάγω, vel ἀναβιβάζω, vel ἀναφέρω:” thus also Homer, if I remember rightly, uses it in an active sense.

But (to return to the passage of the *Prometheus*) the fact is, that the preposition in ἐπιτεῖλαι belongs to πῇ, in this sense—at *what point is there to be a termination of these evils?* Just as the same preposition in the same verb in the 298th verse of Dionysius’s *Perieg.* refers to Πήνῳ, *after the Rhine*,

Πήνῳ δ’ ἐξείης ἐπιτέλλεται ἱερὸς Ἴστρος,

our Saviour as *the Sun of Righteousness*, from the words, which immediately follow, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἈΝΑΤΟΛΗ ἐξ ὄψεως· ἘΠΙΦΑΝΑΙ ΤΟΙΣ ἘΝ ΣΚΟΤΕΙ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΚΑΘΗΜΕΝΟΙΣ, ΤΟΤ ΚΑΤΕΤΘΕΝΑΙ ΤΟΤΣ ΠΟΔΑΣ ἩΜΩΝ Εἰς Ὅσον Εἰρηνῆς c. i. v. 78. 79. ; for the metaphor of the *Sun* is continued, as we see, throughout the next verse, but, if we translate it by the other word *Branch*, we introduce a confusion of metaphors, and destroy the propriety of the expressions in the subsequent verse: it appears to me to be a direct allusion to the passage of Malachi, in which our Saviour is called the *Sun of Righteousness*; and, perhaps, St. Paul *Hebr.* vii. 14. had the same passage of Malachi in his view, when he said, ἐξ Ἰούδα ἈΝΑΤΕΤΑΚΕΝ ὁ Κύριος ἡμῶν.

where Eustathius says, ὅτι τῷ Πήνῳ ἐξῆς ὁ Ἰστρος ἐπιτέλλεται, ἤγουν ἀνατέλλει κάτωθεν ποθεν: thus in the *Seven at Thebes*, v. 161.

ποῖ δ' ἔτι τέλος ἐπάγει θεός;

ποῖ, which is the same as the interrogative τίς with a substantive, is governed of ἐπὶ in ἐπάγει. We have a very similar passage in v. 189. of the *Prometheus*,

δέδρια δ' ἀμφὶ σαῖς τύχαις,

πᾶ ποτε τῶνδε πόνων

χρῆ σε τέρμα κέλ-

σαντ' ἐσιδεῖν.

The Schol. A. φοβοῦμαι περὶ ταῖς σαῖς τύχαις, καὶ λογίζομαι ποῖ ποτε παύσονται καὶ ἐλλειμισθήσονται, ἀπὸ μεταφορᾶς τῶν προσορμιζομένων νηῶν ἤγουν τί δεῖ σε τέρμα καὶ τέλος ἰδῶν [ἰδεῖν] τῶνδε τῶν πόνων;—τὸ δὲ κέλσαντα ἀντὶ τοῦ παυσάμενον. The Schol. B. χρῆ ἀπόκειται—κέλσαντ'· καταντήσαντα. Stanley turns the words thus—*Quo tandem appulsum oportet te horum laborum cernere eventum*. Thus it should seem that Stanley joins πᾶ ποτε with κέλσαντα, and τέρμα τῶνδε πόνων with ἐσιδεῖν, while the Schol. A. joins both πᾶ ποτε, and τέρμα τῶνδε πόνων with ἐσιδεῖν, and takes κέλσαντα by itself without any adjunct: the construction of Stanley πᾶ ποτε κέλ-

σάντα τέρμα τῶνδε πόνων appears to me quite indefensible: if τέρμα is governed of κέλσαντα, it must be by the ellipse of πρὸς, as in *Hipp.* v. 140. (cited by Mr. Blomf. in his *Gloss.* p. 118.) κέλσαι ποτὶ τέρμα δύστανον, and in *Æsch. Agam.* v. 675. ἐξοκεῖλαι πρὸς καταλείων χθόνα. One other interpretation may be proposed, which is to join πᾶ ποτε with ἐσιδεῖν, and τέρμα τῶνδε πόνων with κέλσαντα: I must confess that I am decidedly for the interpretation of the Scholiast, which recommends itself by its simplicity; but I read ἐπιδεῖν for ἐσιδεῖν, with one of the MS. collated by Dr. Askew, and in this case refer ἐπὶ to πᾶ, as in the 109th verse cited above. I, however, expect that this new doctrine will be controverted, but I trust that I shall, on another occasion, establish the point beyond the possibility of dispute, if I have not done it already.

v. 163. νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

Mr. Blomfield in the note here says that the reading of ἐπίχαρτα may be defended, if we place a comma

after *τάλας*, and after *ἐπίχαρμα*, and cites three passages, where the word occurs in a similar sense; but would Æschylus have used, as he will thus be made to do, *πέπονθα* without any adverb, as *κάκως*, *μάλα*, or any case after it, as *κάκα*? There can be no doubt whatever that the phrase *ἐχθροῖς ἐπίχαρμα* is good Greek, but the real question is about this use of *πέπονθα* by itself, if we read *ἐπίχαρμα*.

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 v. 296. ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·
 τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
 ἰσαναγνᾶζει, χωρὶς τὲ γένους
 εὐκ ἔστιν ὅτε μείζονα μοῖραν
 νείμαιμ', ἢ σοί.

"Non est cui potiores partes impartirem, cui *plus* deferam, quam tibi," Stanley. "*Nemo est cui maiorem benevolentiae partem adsignare vellem quam tibi*, μερίδα δόσσαμι, Schol. B. λείπει φιλίας, Schol. A. Soph. *Trach.* 1240. ἀνὴρ ὅδ', εἰς ἔοικεν, αἰ νέμει γ' ἐμοὶ Φθίνοντι μοῖραν, ubi Brunek. post tres MSS. edidit νέμειν: si quis exempla quærat formulæ μέρος, vel μοῖραν νέμειν, adeat Eur. *Hec.* 856. *Suppl.* 241. Markland. ad *Suppl.* 380. Eur. ap. Stob. *Floril.* II.

p. 17. et ap. Plut. *Moral.* pp. 912. 1119. cf. Homer. *Il.* 1. 314.: non valde diversum est illud Ovid. *Ep.* XXI. 8. *Illa tamen justa plus tibi parte favet.*" In my notes on the *Prometheus* in the 7th No. of the CLASSICAL JOURNAL, p. 211. I have said that *φιλίας*, which the Scholiast A. says is understood after *μοῖραν*, is implied from the 296th line, to which the *οὕτως* refers; but I now see, what seems also to have escaped the observation of Mr. Blomfield, that *νέμειν μείζονα μοῖραν* is a proverbial expression, which has no reference whatever to *φιλίας* either expressed, or implied, but which is admirably explained by Valckenaer in his *Diatrise*, p. 77. "Eleganter autem in qua re cupide quis elaborat, cuique adeo *maximam tribuit diei partem*, Euripidi dicitur *νέμων τὸ πλεῖστον ἡμέρας τούτῳ μέρος*: errantem in his G. Buddæum *Comment. L. G.* p. 731. recte corrigit H. Steph. *Thes. L. G. T.* 2. p. 1017. G. sed utrumque latuit Eurip. locus, quo spectabat philosophus: hinc commode explicari possunt locutiones, *πολὸν, πλεόν, πλεῖστον, τινὶ νέμειν, multum, plus, plurimum, alicui tribuere*, et *ἐλασσον*, vel *οὐδὲν τινὶ νέμειν*: sic bis terve (semel plene p. 169, 36) loquutus, Thucyd. scripserat VI. c. 88. p. 433, 17. *ἵνα μηδὲ τοῖς Ἀθηναίοις ἐλασσον δοκῶσι νεῖμαι*, pro *δοκῶσιν εἶναι*, de quo dubitare non debuit Duker.: similiter loquutum Eurip. ostendit J. Markl. in Eurip. *Suppl.* v. 380." The

note of Markland is this: "Quando quis propendet ad aliquid, vel contra, eleganter dicitur πλέον, vel ἥσσον νέμειν, seu διδόναι, isti rei: sic τὸ πλεῖστον διδοῦς τῷ πλούτῳ, v. 407. intellige μέρος, quod exprimitur, v. 241. νέμοντες τῷ φθόνῳ πλεῖον μέρος, ubi mire Brodæus, vir tantus, explicat *divitum bona invicem partientes*, pro *tribuentes plus* (i. e. æquo) *invidiæ*: vide *Helen.* 923. *Hecub.* 867. γνῶσομαι εἴ τι νέμεις ἀγαθοῖς πλέον, in *Epigr.* Theocr. πλεῖστον διδόντες μέρος τῷ, &c. Philo περὶ ἀρετ. p. 556. Auctor *Orat. in Phænipp.* inter Demosthenicas p. m. 218. Heath. dicit ἥσσον νέμειν significare *deprimere, inhibere, pœnam infligere.*" p. 114. Vol. I. Ed. Gaisford.

v. 825 ἀρχαῖ ἴσως σοι φαίνομαι λέγειν τάδε.

"Ἀρχαῖος, exoletus, antiquatus, Attico sensu, Anglice *old-fashioned*: ἀρχαῖα μῶρα, διότι οἱ ἀρχαῖοι τοιοῦτοι ἦσαν, ait Scholiast., duriuscule de proavis locutus: Aristoph. *Plut.* 323. χαίρειν μὲν ὑμᾶς ἐστίν, ὃ ἄνδρες δημόται Ἀρχαῖον ἤδη προσαγορεύειν καὶ σακρόν." *Gloss.* p. 132. The author of the review of this play in the *Brit. Crit. Aug.* 1811, more rightly interprets

ἀρχαῖα by foolish, and he might have added the following passage from Lambert Bos's *Obs. Misc. ad Loca quædam cum N. Fæderis, tum exterorum Script. Gr.*, Franckfort, 1707, p. 20. "Lucian, in *Nigrinō*, p. 22. ὥστε καὶ τὰς Χειρῆνας ἐκείνας εἴ τινες ἄρα ἐγένοντο, καὶ τὰς ἀηδόνας, καὶ τὸν Ὀμήρου λωπὸν ἀρχαῖον ἀποδείξαι——: sensus verborum est, *Ut antiqua, stulta et deliramenta viderentur ista alia, præ dulcibus hujus verbis*: sic recte cepit locum hunc Schol. qui ἀρχαῖον interpretatur ἀνέτητον: Græci passim ἀρχαῖον et κρόνιον pro *stulto* et *deliro* sumunt: Comic. in *Nub.* p. 176. σύ δε γ' ἀρχαῖος, *Sed tu stolidus*: in ead. fab. p. 199. ὁ δ' εὐθὺς ὡς ἀρχαῖον εἰν ἔφαρκε τὸ κιθαρίζειν, Ἄδειν τε πίνονθ', *At hic continuo subjecit, stultum esse pulsare citharam, et cantare inter bibendum*: sic Lat. *antiqua*: *Negligimus ista*, inquit *Phil.* I. Cic. *et nimis antiqua et stulta ducimus*: et quemadmodum hic Lucian. ἀρχαῖον ἀποδείξαι, ita Aristoph. κρόνους ἀποδείξαι in *Vesp.* p. 531. Καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους τὸν νοῦν, *et tragædos mente stolidos esse probaturum se dicit*." Thus Gesner in his *Lat. Thes.* cites Cic. *pro Rosc. Amer.* 26. *Homines antiqui, qui ex sua natura ceteros fingerent*, and adds, "Ubi simul aliquam stultitiæ et nimis simplicitatis accusationem continet, ut ἀρχαῖος."

36
v. 375.

ἐνθεν ἐκτραγῆσονται ποταμοὶ

ποταμοὶ πυρός.

Mr. Blomf. might have here cited the observation of Valckenaer in his *Hipp.* p. 309. "*Quaecunque magna cum vi eruperunt, sive quæ vehementi cum impetu in obstantia quavis feruntur illisa, παγῆναι dicuntur, sive ἐρραγῆναι, ἐκτραγῆναι, καταρραγῆναι, κατερραγῆναι*—Eur. *Alc.* v. 1068. Soph. *Trach.* v. 865. *Phil.* v. 821. Herod. vii. p. 653, 98. Thucyd. i. p. 43. Aristoph. *Eq.* v. 641. Æsch. *Pers.* v. 433. Soph. *Æd. Tyr.* v. 1289."

406
v. 414. προπᾶσα δ' ἤδη στονέειν Ἀλάκε χεῖρα.

"Ἀλάκε, *sonit*, a. λήκω, verbo inusitato." *Gloss.* p. 142. "p. 6. [of Aristoph. in *Plut.*]

τί δ' ἤδ' ἑ Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

significat proprie λακεῖν, *crepare, sonitum edere*, ut apud Hom. λάκε δ' ὅστέα, sed Tragici hoc verbum adhibent pro *loqui*, et quidem de Apolline oracula sonora voce edente, ut Eur. *Orest.* v. 162.

ἄ, ᾶ, ἄδικος ἄδικα τότε ἄρ' ἔλακεν,
 ἔλακεν, ἀπόφονον ὅτ' ἐπὶ τρεῖσιν
 Θέμιδος ἄρ' ἐδίκησε
 φόνον ὁ Λοξίας ἐμᾶς ματέρος,

ubi Schol. εἶπε: idem iterum v. 330.

ἂν ὁ Φοῖβος ἔλακεν, ἔλακεν:

Hesych. ἔλακεν, non male exposuit ἐφθέγγετο: tragicum hoc verbum adhibet hic comicus, ut leviter interim perstringat Euripidem, id, quod passim in fabulis suis facere solet: fallitur igitur vehementer interpres, qui in notis ad hunc loc. a λαγχάνειν, *sortiri*, deducit hoc verbum." Bos (in the work cited before) p. 44. The Schol. B. says upon the passage of Æsch. θρηνητικὸν ἤχησε χάρα; and Stanley says—Hesych. λέλακε· λέληκε, βοᾷ, φθέγγεται. Dr. Butler has the following note: "Est vox tragica et Euripidi familiaris, *Orest.* v. 162. v. 330. *Alc.* 346. *Ion.* v. 177. vide Kust. in Arist. *Plut.* v. 39. et *Av.* v. 409. Morell: *στονόν λέλακε*, *suspirio et gemitu insonuit*, ut Virg. *Æn.* iv. 667.

Lamentis gemituque et famineo ululatu

Tecta fremunt,

Schutz."

v. 687. ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις.

ἀπόλυτον πλανᾶσθαι Schol. A. ἄφετον· ἐλεύθερον

Schol. B. ἄφεστος [ἄφετος]· ἀφειμένος, Hesych.

Dr. Butler presents us with the following admirable note: "Hesych. ἄφετοι· οἱ ἱεροβόαι, καὶ ἀπολελυ-

μένοι: legendum ἱεροὶ βόες ex emendatione Kusteri,

quem suadeo videas apud doctiss. Alberti in h. v.:

nimirum, ut ait ille, veteres animalia, quæ deo alicui consecrassent, e custodia sua dimittebant, et libere

per campos sylvasque errare sinebant: hinc peculi-

aris huic loco elegantia; Io enim, quasi Jovi dedicata,

a patre dimittitur: nec abludit apud eundem Hesych.

Διὸς βοῦς· ὁ τῷ Δίῳ ἄνετος βοῦς, ὁ ἱερός, ἐστὶν δὲ ὀρθή

Μιλησίων: crediderim equidem poetam ex idearum

consociatione quam vocant, Ioi in vaccam mutatæ

hoc epitheton tribuisse, at quam eleganter!" But

there does not appear to me to be any occasion to recur to the doctrine of the association of ideas to

account for the epithet in this place. Ἄφετον ἀλᾶσ-

θαι,¹ is *to wander at large*, and here it means *as a*

consecrated animal; for it is evident from the 694th

¹ It is properly spoken of *a beast let loose*, and let it be recollected that Io is here supposed to be changed into a heifer: thus Longinus says in his 44th c. ἐπεὶ τοι γε ἀφθεῖσαι τὸ σύνολον, ὧς ἔξ ειρκτῆς Ἄφετοι, κατὰ τῶν πλησίον αἱ πλεονεξίαι καὶ

v. that the form of Io began to change, as soon as the command of Jupiter had reached the ears of Inachus,

εὐδὺς δὲ μορφή καὶ φρένες διάστραφοι

ἦσαν, καρῶστις δ', ὡς ὁρᾶτε,

ἐπικλύσειαν τοῖς κακοῖς τὴν οἰκουμένην: Toup adds in the note: "Imitatus est noster Plut. suum *de Audit.* p. 37. τὰς ἐπιθυμίας ὩΣΠΕΡ ἘΚ ΔΕΣΜΩΝ λυθείσας: huc facit Isocrat. *Orat. ad Philipp.* προσήκει δὲ τοῖς μὲν ἄλλοις ταῖς ἀφ' Ἡρακλέους πεφυκάσι, καὶ τοῖς ἐν πολιτείᾳ καὶ νόμοις ἐνδεδεμένοις εἰκείνην τὴν πόλιν στέργειν, ἐν ᾗ τυγχάνουσι κατοικοῦντες, σὲ δὲ ὩΣΠΕΡ ἈΦΕΤΟΝ γεγενημένον πᾶσαν τὴν Ἑλλάδα πατριᾷ νομίζειν, quæ tangit philosophus *Rhetor.* III. c. 11. cf. etiam vv. doctos ad Max. Tyr. 29. 2." (Smith thus translates the passage of Longinus—"Since such headstrong passions, when set at liberty, would rage, *like madmen, who have burst their prisons:*" I have never met with any account of a classical *Bedlam*: it was a natural mistake for the Doctor to make, as we, who live in England, hear more frequently of the *ravages of madmen*, than of the devastations of *wild beasts*, which have burst from their place of confinement): thus Callimachus says of Delos, once a *floating island*, in the 35th v. of the *Hymn*,

σὲ δ' οὖν ἔθλιψεν ἀνάγκη,

ἀλλ' ἈΦΕΤΟΣ πελάγεσσιν ἔπεπλές.

Upon the passage of Longinus, we have these notes: "Aristot. *Rhet.* III. c. 11. ubi de imaginibus agit, ὁδὸν ἣν Ἀνδροτίων εἰς Ἀδμία, ὅτι ὅμοιος τοῖς ἐκ τῶν δεσμῶν [adde ἀφέτοις] κυνιδίαις· ἐκεῖνά τε γὰρ προσπίπτοντα δάκνει [lego δακνεῖν] καὶ Ἰδρία, λυθέντα ἐκ τῶν δεσμῶν, εἶναι χαλεπὸν," Faber: "Huc refer quæ I. 4. Cornificii ad Herennium c. 39. leguntur, *Quod si totum, iudices, vestris sententiis liberaveritis, statim sicut e cavea leo emissus, aut aliqua teterima bellua soluta ex catenis, volitabit, ac vaga-*

and on this circumstance is founded the propriety of the command; for it would have been an act of impiety in Inachus to confine a consecrated animal, which was permitted to wander at large: "Præterea animalia sacrificiis destinata alia etiam fuerunt sacra Diis, non mactata, sed in eorum honorem dimissa et libertati perpetuæ addicta, quæ Græci *ἄφετοι* vocant: ita Cæsar equos consecravit, et sine custode dimisit

bitur in foro, acuens dentes inultus in cujusque fortunas, in omnes amicos atque inimicos, notos atque ignotos incursans: ita enim illum locum lego, ac distingo, ut et fragmentum illud, *ὅς δ' ὥσπερ ἄφετον*, quod apud Arist. extat l. III. *Rhet.* c. 11.: sic fere Thoas Ætolor. legatus ad Antiochum, 'Fremere Philippum, et ægre pati, sub specie pacis leges servitutis sibi impositas: ille quidem, ut feræ bestię vinctæ, aut clausæ, et refringere claustra cupientis, regis iram verbis æquabat:' ut est apud Liv. l. XXXVI. c. 7. et subjicit Annibal, 'Cujus si talis animus est, solvamus nos ejus vincula, et claustra refringamus, ut erumpere diu coercita ira in hostes communes possit:' et l. 35. Alexander Acarnan, de eodem, *Scire ferarum modo, quæ claustris, aut vinculis teneantur, ingentes jam diu iras in pectore cum volvere*: porro legendum hic puto, *ὡς οἱ ἐξ εἰρκτῆς ἄφετοι*, vel potius, *τὸ ἄφετοι* delendum, sicut nec in allato a Fabro ex Aristotele loco compareret, neque addi debet; ingrata enim hic est repetitio illa *ἀφελθεῖσαι* et *ἄφετοι*: legam igitur, *οἷον ἐξ εἰρκτῆς, κατὰ, &c.*" Tollius: "Cl. Markl. ad Max. Tyr. *Dissert.* 33. p. 711 tollit vocem *ἄφετοι*, velut ex glossemate natam; sed nihil ejiciendum, modo corrigatur, *ἐπεκτεινε ἀφελθεῖσαι τὸ σύνολον, ὡς ἐξ εἰρκτῆς ἄφετοι*. Phil. Jud. Tom. I. p. 279. *καὶ τὰ τῆς ἀνάγκης ἀνείς δεσμὰ, ἄφετον εἶασε τὴν διάνοιαν*," Ruhnken.

apud Sueton. in ejus vita, c. 81. [‘ Proximis diebus equorum greges, quos in trajiciendo Rubicone flumine consecrarat, ac vagos et sine custode dimiserat, comperit pertinacissime pabulo abstinere, ubertimque flere ’]: ex Athenæo, aliisque scriptoribus de his disserit, eaque cum hirco *Azazel*, qui ab *abeundo* et *emittendo* nomen adeptus est, confert Bochart. *Hieroz. Part. I. l. II. c. 54.*,” Christianus Brunings in his *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, p. 287. 2d. ed. Bernegger. says upon the passage of Suetonius: “ Rubiconem amnem trajecturus Cæsar, equos superiore loco constituit, ad excipiendum impetum aquarum, ut ita pedites fractis undarum viribus infra tuto transirent: qua de re Lucan. l. I. v. 220.

Primus in obliquum sonipes opponitur amnem,

Excepturus aquas, molli tunc cætera rumpit

Turba vado faciles jam fracti fluminis undas:

hos igitur equos, ut suæ fortunæ ac felicitatis auctores, h. l. dicitur *consecrasse*.” Casaubon presents us with the following note, which it would be *sacrilege* to abbreviate:

Namque erit ille mihi semper Deus—

Ille meas errare boves, ut cernis, et ipsum

Ludere, quæ vellem, calamo permisit agresti!

“ Eustath. in *Od. μ.* ὅτι δὲ καὶ καθ’ ἰστορίαν ἀγέλας ὄλας ἡμέρων ζώων Ἕλληνες ἀφίερουν δαίμοσιν, ὧν

οὐκ ἦν θεμιτὸν ἄπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὡσεὶ οὔντο ἱεροῖς ἀνειμένα, οἷον ταῦνες, καὶ χῆνες, καὶ τοιαῦτα τινὰ, καὶ θωμίσληται ἐν ταῖς ἱστορίαις: solita hoc modo consecrari omnis generis animalia, etiam pisces, ut apud Athen. l. 7. scriptum; maxime autem id factitatum in iis, quæ usui, aut voluptati fuerant: quibus hoc quasi præmium datum, ut ante obitum manu emitterentur et sinerentur ἄφετα: sic servos, quos amabant, imminente morte properabant liberare, ut saltem in libertate morerentur, ut Plin. in *Ep.* docet: sic in *Hist.* Marcellini 29. Valentinian. Imp. Innocentiam ursam, qua diu fuerat oblectatus, tandem *ut bene meritam in sylvas abire dimisit innoxiam*: eo refero Theodoreti verba ex *Orat.* 2. θεραπευτικῆς, ubi ait Homerum unguentis delibutum ita fuisse à Platone e rep. sua pulsum, ut mulieres solent hirundines, μύρῳ γε ἀλείψας, καθάπερ αἱ γυναῖκες τὰς χελιδόνας, ἐκ τῆς ὑπ' αὐτοῦ ξυντεθείσης πόλεως ἀπέπεμψε: repetit idem et *Orat.* *Decima*; sed a vetustioribus sumsit hoc Theodoret.: nam multo ante dixerat Dio Chrysostom. in *Sermone de Homero*, καὶ κελεύει Plato, μάλα εἰρηνικῶς, στέφαντας αὐτὸν ἐρίῳ, καὶ μύρῳ καταχέαντας ἀφιέναι παρ' ἄλλους, τοῦτο δὲ αἱ γυναῖκες ἐπὶ τῶν χελιδόνων ποιοῦσιν: Aristid. in *tertia Platon.*, ὁ Πλάτων Ὅμηρον μύρῳ χρίσας ἐκπέμπει, χελιδόνος τιμὴν καταθείς: videntur mulieres, quando erant missuræ e potestate aviculas, quibus

plurimum fuerant oblectatæ, solitæ illis unguentum offundere: quod genus observo etiam in h. re fuisse usurpatum: sic apud Plin. in *Ep.* l. 9. delphino, qui omnibus erat admirationi, Octav. Anitius legatus Proconsulis unguentum superfudit: meminit Solin. c. 17. et apud Philostr. in *V. Apollin.*, elephantî cujusdam ἀφέτου mentio fit, quem soliti incolæ regionis *μυρρίκειν καὶ ταννίου*: de equis testis Simonides, *Ælian de Anim.* l. XI. c. 36. ὅτι δὲ καὶ μύρρον ἐχρίοντο οἱ ἵπποι, Σιμωνίδης ἐν τοῖς Ἰάμβοις λέγει, et l. XVI. c. 24.: similis stultitia eorum, qui pisces monilibus et inauribus ornabant, ut narrant idem l. XII. c. 30.”¹

¹ Gesner mentions in his *Thesaurus* a curious fact about swallows: “*Hirundines* in ludos afferebant veteres, solitasque domum redire, alligato filo victoriæ indicio, ad suos dimittebant: idem olim factum in Romano Circo testatur Plin. 10, 34.”

Is not the respect, which the common people of our own country show to *swallows*, to be traced to some superstitious notion, which also, probably, influenced the conduct of the ancients, as it is mentioned in the text, and not merely to the acknowledged utility of this bird in feeding on flies?

That the ancients often *anointed* the statues of their Gods may be learnt from Cic. *Ferr.* 4, 77. Consult, upon the *anointing of stones*, Professor Brunings, p. 257. Lucretius v. 1198. and the elegant Octavius of Minucius Felix (p. 14. Ed. Lug. Bat. 1672.), ‘Non boni viri est, Marce Frater, hominem domi forisque lateri tuo inhærentem, sic in hac imperitiæ vulgaris cæcitate deserere, ut tam luculento die in lapides cum patiaris impingere, affligentes ante, et unctus, et coronatos.’ The notes of Wovnerus,

Spanhem in his *Observationes in Hymnum in Delum*, p. 351. says on the 36th verse, which has been cited in a note already : " De voce ἄφετος, quæ cum *liber et solutus*, ut hoc loco de Delo insula, adhuc sc. mobili, tum inde de Deo, qui sc. ab omnibus aliis curis *liber et solutus*, seu ἄνετος, vel ἀνειμένος dicitur, videri potest, quo inter maternos προγόνους jure possum gloriari ὁ πᾶν Buddæus in *Comm.*, et quo postremo etiam sensu dixit Eur. in *Ione*, v. 821. ὁ δ' ἐν Θεῷ δόμῳσιν ἄφετος, &c. ille autem in Dei æde, Delphica nempe, Deo consecratus educatur : hinc erudite, ut solet, Hesych. utrumque in h. v. adtigit, ἄφετοι, οἱ ἱεροβόται, καὶ ἀπολελυμένοι, h. e. ἄφετοι sacri præcones, et soluti."

243
v. 361. ——— οὐδὲ μάτην
χαριτεγλωσσέην ἐνι μοι.

" χαριτεγλωσσέα, *lingua gratificor, verbis teneas*

Heraldus, and Onzellus on this passage supply a multitude of instances from the classical Writers, and the Fathers: the elegant Mr. Maurice in his learned work on *Indian Antiquities*, Vol. II. p. 346. has some observations on the sacred stones called *Betyli*, which he (with Bochart) thinks derived their name from *Bethel*, and their veneration from the circumstance recorded in the bk. of *Genesis*, c. XXVIII. v. 18.

officiosus sum : parum accurate Stephan. *lingua gratiam aucupor* : Schol. A. χαριτογλωσσείν· μέχρι γλώσσης χαρίζεσθαι σοι, καὶ οὐκ ἔργοις, quod Eurip. vocat γλώσση χαρίζεσθαι *Orest.* 1528. Noster *Coeph.* 264. γλώσσης χάριν δὲ πάντ' ἀπαγγελεῖ τάδε, *adulandi gratia*," *Gloss.* p. 130. "χαριτογλωσσείν οὐκ ἔνι μοι, *non est meum frustra adblandiri, et lingua tantum et verbo tenus gratificari* : Schol. μέχρι γλώσσης χαρίζεσθαι, καὶ οὐκ ἔργοις, et transpositis vocabulis in compositione γλωσσοχαριτεῖν, vel potius γλωσσοχαριτοῦν, quo verbo usi sunt 70 interpretes in quodam loco Salom. viz. *Prov.* 28. ὁ ἐλέγχων ἀνθρώπου ὁδοῦς, χάριτας μᾶλλον ἔξει τοῦ γλωσσοχαριτοῦντος, *qui reprehendit hominem, gratiam postea inveniet apud eum, magis quam ille, qui lingua sua adblanditur*, Heb. *quam qui lævigat et emollit linguam* : cujusmodi blandiloquentiam Græci χρηστολογίαν appellant : usus est hoc vocabulo St. Paul. ad *Rom.* c. xvi. διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων, *per blandiloquentiam et assentationem corda hominum simplicium seducunt* : χρηστολόγοι igitur sunt adulatores, qui bona verba dant, et præterea nihil : unde Pertinax Imperator dictus est χρηστολόγος (inquit Aurel. Victor.), *quia blandus magis fuit, quam beneficus.*" J. Duporti in *Theophr. Char. Prælectiones*, p. 236.

v. 762. — τῆδε γὰρ θνητῇ θεὸς

χρήζων μιγῆναι.

Heumannus in his *Pæcile*, Tom. II. L. 3. p. 358. says on *Hieronym. Epist. ad Magn. Orat. emendat. et illustr.*: “Homerus *Hym. in Lun.* v. 14. τῇ ῥά ποτε Κρονίδῃ ἐμίγη, h. e. *cum ea concubuit*: id. *Il.* τ. 176. τῆς εὐνῆς ἐπιβήμεναι, ἡδὲ μιγῆναι. Hes. in *Theog.* v. 306. τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότῳ, v. 53. Κρονίδῃ τέκε πατρὶ μιγεῖσα Μνημοσύνη, v. 960. Ἰασίῳ ἦρωι μιγεῖσα: e Latinis adduco Virgil. *cujus hæc sunt Æn.* vii. 661. *Mista Deo mulier.*”

v. 725. τὴν πρὶν γε χρεῖαν ἠνύσαθ' ἐμοῦ πάρα

κούφως.

The Schol. A. ὑμεῖς μὲν οὖν ὃ ἐχρήζεσθε, ἐτόχετε, καὶ ἤδη τὸ παρ' ὑμῶν ζητούμενον ἤνυσται, Schol. B. ἐτελειώσατε ὅσον παρ' ἐμοῦ. Stanley translates the word by *obtinuistis*: *impetrastis* would have corresponded exactly to the Greek word, which Mr. Blomf. has omitted in his *Gloss.*: “Aristoph. *Plut.* p. 21.

ἀλλ' ἦν τάλαντά τις λάβῃ τριακαίδεκα,
πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκκαίδεκα,
καὶ ταῦτ' ἀνύσῃ, τετταράκοντα βούλεται :

quid hic sit ἀνύειν cognosci potest ex opposito, ἐπιθυμεῖν λαβεῖν, nimirum *impetrare* et *obtinere*, quod quis cupit et rogat : elegans usus hujus verbi est in hoc significato, sed ad eum non semper attenderunt interpretes : occurrit apud Hes. in **Εργ.* p. 395. καὶ μὴδὲν ἀνύσσης, et *nihil obtineas*, vel *impetres* : non satis accurate vertitur et *nihil efficies* : Lucian. *Asin.* p. 112. καὶ κεῖνος οὐδὲν φροντίσας, εἴτε καὶ ἀνύσει τι ἐκείνη ἐξ ἐμοῦ, εἴτε καὶ μὴ, λαμβάνει τὸν μισθόν— existimem ego hic etiam *obtinerendi* significatum habere, ἀνύειν τι ἐκ τινός, est *impetrare aliquid ab aliquo* : similis locus est in *Antholog.* quem etiam in *Thes.* adduxit Stephan. ἡνυσάμην τοῦτο ἐκ τῶν Μοιρῶν, hæc *impetravi a Parcis* :—Terent. *Eun.* Act I. Sc. 2.

Quam joco a me voluisti tandem quin perfeceris :

prorsus itaque cum Latino *perficere* convenit Græcum ἀνύειν, ut et cum Lat. *impetrare* ; nam utramque etiam significationem habet : *obtinerendi* significatio nota est, et passim occurrit : in *perficiendi* significato est apud Plautum *Pæn.*

Incipere multo quam impetrare est facilius."

Bos's *Observationes Miscellaneæ*, p. 45, 6.

Gesner in his *Thes.* has not observed that the sense of *perfecting* is the primary meaning of *impetrare*, and hence he first presents us with several examples of the word in its secondary sense of *obtaining*, and then adds: "*Perficere* Plaut. *Pæn.* 5, 2, 14.—vid. Taubm. Ter. *Hec.* 5, 1, 3. *Videndum est, ne minus propter iram hanc impetrem, quam possem*, ubi Donat. *Impetrem, perficiam.* Gloss. *impetrare, ἀνέσσαι.* Ammian. *Nihil impetrato intra mœnia:* cf. Jac. Dur. Casel. *Var.* 1." Dumesnil, however, in his *Latin Synonymes*, has not failed to notice this as the primary meaning of the word.

In the same way as the secondary meaning of *impetrare*, 'to obtain,' spoken of 'a request,' has been conceived to be the primary meaning, because the word is more frequently used in this sense, so the word *νοῦς*, and the verb itself, which originally was applied to the *sight*, has, I doubt not, been thought by very many excellent scholars to be applied in its proper sense, when it is spoken of the *understanding*: "*νοῦς, understanding, intelligence:* it appears that this word originally signified *sight*: in Homer the word *νοῶ* sometimes means, *I see* (*Il.* L. 3. v. 21, 30, &c.): the same signification is retained in the word *πρόνοια*, which the Romans have rendered by *provisio, providentia*: hence Aris-

totle says that *intelligence*, or νοῦς, is to the soul what sight is to the eye (*Topic*. L. 1. c. xvii. T. 1. p. 192.),” *Travels of Anacharsis the Younger*, by the Abbé Barthelemy, Vol. III. p. 472. 4th ed.

v. 862. ἤξας πρὸς μέγαν κόλπον Ῥέας.

λέγει δὲ τὸν νῦν καλούμενον Ἰόνιον· πάλαι γὰρ οὗτος Ῥέας κόλπος ἐλέγετο, καὶ Ἀπολλώνιος, Κρονίην ἄλα, τὸν Ἰονίον φησιν· οὕτω γὰρ ἐκαλεῖτο, Schol. A. Ῥέας κόλπον, ἀπὸ τοῦ ἐκείσε τὴν Ῥέαν τιμᾶσθαι, Schol. B. “Apollonii, quem citat Schol. A. locus extat *Argonaut.* iv. 327. ubi interpres, τὸν Ἀδρίαν φησιν, ἐνταῦθα γὰρ τὸν Κρόνον κατακηκέναι,” Stanley. Preston says in the Notes to his Translation of Apollonius, Vol. II. p. 227. on the passage cited above: “*The Chronian deep*—the Adriatic sea: it was called *Chronian*, because of the supposition, that *Chronus*, or Saturn passed from Greece into Sicily, which bordered on the Adriatic sea: hence Italy is called by Virgil *Saturnian*,

Salve magna parens rerum Saturnia tellus:

this fable is mentioned by Ennius in his *Annals*,

Saturnus, quem Celu genuit,

and by L. Accius in his *Annals*, as quoted by Macrobius: the near situation of Italy to the west of Greece, naturally led the Greeks to transfer Chronus to Italy: anciently, also, it was believed that the west was nearer to the infernal regions, and therefore to Tartarus, whither Saturn was thrust down: so Virgil, *Æn.* L. 8. v. 319.

Saturnus Olympo

Arma Jovis fugiens et regnis exul ademptis:

Is genus indocile ac dispersum montibus altis

Composuit, legesque dedit, Latiumque vocari

Maluit, his quoniam latuisset tutus in oris:

on account of this flight of Saturn, the Adriatic sea is called *κόλπος Ρείας*, 'the bosom of Rhea,' by Æschylus in his *Prometheus*, v. 836.: see Professor Heyne's fifth Essay on the 8th book of the *Æneid*." There is a curious passage about a *Chronian sea* in Plutarch's Treatise *περὶ τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης*, Vol. VIII. p. 808. *ἐγὼ μὲν οὖν ὁ ὑποκρίτης εἰμι, πρότερον δὲ αὐτοῦ φράσαι τὸν ποιητὴν ὑμῖν, εἰ μὴ τι κωλύει, καθ' Ὁμηρον ἀρξάμενον,*

Ὡγγίη τις νῆσος ἀπόπροθεν εἰν ἄλλ' καῖται,

*δρόμον ἡμερῶν πέντε Βρεττανίας ἀπέχουσα πλεόντι
πρὸς ἐσπέραν· ἑτεραί δὲ τρεῖς, ἴσον ἐκείνης ἀφεςτῶσαι
καὶ ἀλλήλων, πρόκεινται μάλιστα κατὰ δυσμὰς ἡλίου*

θερινάς· ὧν ἐν μιᾷ τὸν Κρόνον οἱ βάρβαροι καθεῖρχθαι
 μυθολογοῦσιν ὑπὸ τοῦ Διὸς, τὸν δὲ, αἷς υἷδν, ἔχοντα
 φρουρὸν τῶν τε νήσων ἐκείνων καὶ τῆς θαλάττης, ἣν
 Κρόνιον πέλαγος ὀνομάζουσι, παρακάτω κεῖσθαι.

v. 973. σέβου, προσέχου, θῶπτε τὸν κρατοῦντ' αἰί.

“Optime reddidit Butler. *Unumquemque regnantem*, Anglice, *Whoever happens to be in power*: hæc vis τοῦ Αἰὶ cum apud Scriptores Atticos, præsertim oratores, frequentissima sit, sæpius tamen minus perspecta interpretes in errorem duxit: Thucyd. 2. 11. ἀπὸ θεραπείας τῶν αἰὶ προστάτων. Eurip. *Hecub.* 1164. ὁ δ' αἰὶ ξυντυχὼν ἐπίσταται. cf. Valcken. ad Theocrit. *Adonias.* p. 272. Koen ad Grægor. p. 80. Toup ad Longin. 44.” *Gloss.* p. 182. Thus we have in the 5th book of Thucydides, τῷ αἰὶ γιγνομένῳ κινδύνῳ, and in Plato's *Menæxenus*, p. 27. ed. Bentham. τὰς δὲ ἀρχὰς δίδωσι καὶ κράτος τοῖς αἰὶ δόξασιν ἀρίστοις εἶναι. Though Dr. Butler, Mr. Elmsley, and Mr. Blomfield, thus interpret this passage of Æschylus, yet I must confess, 1st. that I see no necessity for this interpretation, and 2d. that I doubt whether the αἰὶ, which in every other instance, which I have seen, is placed between the article, and

the participle, can give this meaning, when it is not so placed, and to establish their point, they must produce some examples, where αἰεῖ is similarly displaced. That it is not necessary so to interpret αἰεῖ, is evident, from the following passage of Euripides *Alcm.* apud Stob. lxx. p. 384, 16. (cited by Professor Monk in his *Hipp.* v. 184.), where the same word occurs in the expression of the same sentiment, without giving this particular sense to the passage,

αἰεῖ δ' ἀρέσκειν τοῖς κρατοῦσι· ταῦτα γὰρ
δούλοις ἄριστα.

In Herodotus, book 1. c. 105. αἰεῖ has this signification, τοῖσι δὲ τῶν Σκυθέων συλήσασι τὸ ἱερὸν τὸ ἐν Ἀσκάλωνι, καὶ τουτέων αἰεῖ ἐκγόνοισι.

157
v. 991. νέον νέοι κρατεῖτε.

“ Illud οἶχακε—νέον, i. e. νεωστὶ peropportunum est, et Æschyleum: in hujus *Prom.* v. 954. Schol. [B.] recte, νέον, inquit, νεωστὶ, οὐ γὰρ ἀρχαία ὑμῶν ἡ βασιλεία: Bacchum, cujus adspernabatur sacra, τὸν νεωστὶ δαίμονα vocat Pentheus in Eur. *Bacch.* v. 219. et in his *Phæn.* v. 1667. novellum regem exosa Creontem Antig. τὸν νεωστὶ κοίρανον: frequens ἦκα νεωστὶ Æsc. *Agam.* v. 1634. ἦκοντας ἐκ μάχης

νέον: est illud Homericum, Sophocli nusquam, in Euripideis semel adhibitum," Valckenaer's *Phæn.* p. 500. Thus we have in the 35th v. of this Play,

ἅπας δέ τραχὺς, ὅστις ἂν νέον κρατῇ :

the Schol. B. here says νέον νεωστὶ, the Schol. C. says, νέον κρατῇ νεωστὶ κρατήσει, and Stanley says, "Est autem νέον secundum Hesych. νεωστὶ γενόμενον, et πρόσφατον:" some critics here read νέος, but, as Dr. Butler observes, "νέον elegantius et magis Græcum," and I add *Æschyleum*. Again in v. 39.

ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας.

710
v. 786. ἐκηβόλοις τόξοισιν ἐξηρτημένοι.

"τόξοισιν ἐξηρτημένοι pro ὧν τόξα ἐξήρτηνται, forsan quis suspicetur ἐξηρτυμένοι ex Herod. vii. 147. τοῖσι τε ἄλλοισι ἐξηρτυμένοι καὶ σίτῳ, Suidæ tamen Edd. ante Kuster. habent ἐξηρτημένος παρὰ Ἡροδότῳ, κατεσκευασμένος, ἡτοιμασμένος. Thucyd. vi. 17. ὄπλοις ἐξήρνυται, ubi duo codd. ἐξήρτηται, sed vid. Abresch. : atque hinc defendi possunt Pausaniæ loca duo, ubi similis constructio, x. 26. T. iii. p. 242. Πας. Ἀκάμας ἔστιν ὁ Θησέως, ἐπιειμένος τῇ κεφαλῇ κράνος, et mox οἱ παῖδες οἱ Ἀτρέως, ἐπιειμένοι καὶ οὗτοι κράνη, sed lego ἐπιειμένος et ἐπιειμένοι."

Gloss. p. 166. Without presuming to question the propriety of these emendations, I wish to direct the attention of Mr. Blomf. to the following passage of Herodotus book 1. c. CLXXI. ὄχανα ἀσπίσι οὗτοί εἰσι οἱ ποιησάμενοι πρῶτοι· τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας πάντες, οἵπερ ἐώθεισαν ἀσπίσι χρῆσθαι, τελαμῶσι σκυτίνοισι οἰηκίζοντες, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικειμένοι, where Wesseling says, “Cl. Reisk. aut περικείμενας videlicet ἀσπίδας, aut περικειμένοις reponit: satis erit, si αὐτὰς ad sententiam advocates.” I cannot, however, assent to the notion of Mr. Blomf. that ἐξηρτημένοι τόξοισιν, is the same as ὡν τόξα ἐξήρτηνται: it derives from its primary meaning, the secondary sense of κατεσκευασμένος, ἡτοιμασμένος, as it is explained by Suidas above, and the word itself was suggested by association from τόξοισιν, which precedes: ἐξηρτημένοι τόξοισιν is having *themselves provided*, that is, *being furnished, with bows*: this is very often the force of the præterite passive. “οὐδ’ αἰτέω μέγα τόξον, quales nempe apud veteres *Scythici arcus*, unde merito ἑκαβόλοι, seu *longe jaculantes* iisdem, sicut apud Æschylum *Prom.* v. 710. dicti, ubi de Scythis ait Tragicus,

ἑκαβόλοις τόξοισιν ἐξηρτημένοι,

Arcubus longe jaculantibus instructi,

Horatius, L. 3. Od. 8.

Jam autem Scythæ laxo meditantur arcu :

cujusmodi etiam ingentes Persarum arcus exstitisse tradit Xen. *Αναβ.* L. 3. p. 309. *μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν, sunt et Persici arcus magni,* sicuti Cadurchorum; quorum arcus ternum fere cubitorum, sagittis autem binis cubitis longiores fuisse, ait idem L. 4. p. 312.: quanquam arcus Persici, aut Parthici haud magni adeo cœlati occurrant adhuc hodie in antiquis eorum nummis, qui inde cæteroquin *τοξόται*, seu *sagittarii* appellati, et quales alibi, nempe ad Juliani *Cæsares* vulgavi p. 208 et 409." Spanhem's *Obb. in Hymnum in Dian.* p. 131.

v. 243. ————— *ἔξευσάμην βροτοῦς*
τοῦ μὴ διαβρῆαισθέντας εἰς Αἴδου μολεῖν
τῶ τοι τοιαῦδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγυιναῖσιν, οἰκτραῖσιν δ' ἰδεῖν
θνητοῦς δ' ἐν οἴκῳ προθέμενος, τούτου τυχεῖν
οὐκ ἤξιόθην αὐτός.

“ *προθέμενος* i. q. *θέμενος* valere affirmat Schutz. : malim vel cum Pauwio subintelligi *ἐμαυτοῦ*, ut sit sensus, suscepto mortalium patrocinio, quos meæ

ipsius felicitati miserabundus præposui, vel quod forte simplicius, propositis ad miserandum mortalibus: verbum προτίθεσθαι in deliberationibus peculiarē vim habere notum est: Dem. *Phil.* 1. εἰ μὲν περὶ καινοῦ τίνος πράγματος προὔτιθετο λέγειν. Thucyd. 3. 37. θαυμάζω μὲν τῶν προθέντων αὐθις περὶ Μιτυληναίων λέγειν," Dr. Butler: "*Misertus*: neque hanc, neque similem phrasin alibi vidisse memini; nota enim ἐν λόγῳ, ἐν ἀρίθμῳ τιθέναι, nihil ad rem sunt: non enim in θέσθαι, sed in προθέσθαι hæreo: aliter dixit Herodotus, vi. 21. καὶ πένθος μέγα προσθήκαντο." *Gloss.* p. 126. If the interpretation of Pauw, to which I see no sort of objection, be adopted, all the difficulty as to the πρὸ is removed at once; for Mr. Blomfield seems to admit that θέμενος θνητοὺς ἐν οἴκῳ would be an unexceptionable phrase, which is—'*having commiserated mortals,*' πρὸ ἑμαυτοῦ, '*in preference to myself,*' '*without any regard to the consequences, which I might bring upon myself by this commiseration:*' θέμενος ἐν οἴκῳ is a metaphorical expression taken from accounts. Hence Demosthenes says, *Olynth.* 3. p. 123. ed. Mount. τὸ μὲν γὰρ πολλὰ ἀπολαλεκέναι κατὰ τὸν πόλεμον, τῆς ἡμετέρας ἀμελείας ἂν τις ΘΕΙΗ δικαίως, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τε τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε

ΘΕΙΗΝ: this is unquestionably proved by his having used, in the precedent sentence, the word λογιστής.

v. 572. ———— ὅτ' ἀμ-

φι λουτρὰ καὶ λέχος σὸν ὑμεναίου
 ἰότατι γάμων, ὅτε τὰν ὁμοπά-
 τριον ἔδνοις ἄγαγες Ἡσιόνα
 πιδὼν δάμαρτα κοινόλεκτρον.

“λουτρά. Schol. ad Eur. *Phæn.* 349. ἔθος ἦν τοῖς παλαιοῖς, ὅτε ἔγημέ τις, ἐπὶ τοῖς ἐγχωρίοις ποταμοῖς ἀπολούεσθαι,” *Gloss.* p. 136. Professor Brunings says in his admirable *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, p. 94. “Sponsam nisi probe ablutam ingredi thalamum, nefas fuit, quam lotionem attingit Aristophanes in *Lysistrata*, v. 377.: ecclesia Jesu Christi ob oculos ponitur sub emblemate sponsæ, quam ipse Christus sanctificavit per spiritum, et suo sanguine abluit, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον, μὴ ἔχουσαν σπῖλον, ἢ ρυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος, ut eam haberet gloriosam (ornatam instar sponsæ) maculis et rugis carentem, et quæ sunt alia hujusmodi, sed sanctam et inculpata, *Ephes.* v. 26.: morem sponsam in nuptiis ablu-

endi evidentissime in his verbis me invenisse arbitror, sequutus ducem virum cl. Lambert. Bos in h. l. : eundem deprehendisse mihi videor in loco 2 *Cor.* xi. v. 2. *Despondi vos uni viro, tanquam virginem puram exhibiturus Christo.*"¹ L. Bos in his *Anti-*

¹ The learned Professor says in the same page : "Nec defuerunt *coronæ nuptiales*, quibus et neogamorum tempora, et ipsæ ædes superbiyerunt: *coronam nuptialem* habes *Cant.* 3, 11. 'Proдите et videte, filiæ Zion, Regem Salomonem et coronam, qua ipsum ornavit Mater illius in die nuptiarum ejus et in die lætitiæ cordis ejus.' Hebræorum coronas nuptiales cum aliis confert Selden. In *Uxore Hebraica*, L. 2. c. xv.: de coronis nuptialibus in genere multa prodidit Paschal. *de Cor.* L. 2. c. xvi." John Albert de Mandelsloe says in the Collection of Dr. Harris, Vol. i. p. 785. "They" [the Sumatran women] "wear neither stockings, nor head-ornaments, but tie their hair upon the crown, *except it be at weddings, or any other solemnity, when they have coronets on their heads*, and rings and bracelets upon their fingers, and about their arms." The learned Parkhurst says in his *Hebrew and English Dictionary*, p. 473. 2d. ed. qto. "See *Cant.* 3. 11.; in which last passage it denotes the crown worn by the Jewish bridegroom at his marriage: the ancient (see Suicer's *Thes.* in Στέφανος I.) ceremony of crowning the contracting parties at their marriage is still observed in the Greek church: this Mr. Harmer (in *Outlines of a new Commentary upon Solomon's Song*, p. 7.) has observed concerning those of that communion in Egypt; to which we may add from Dr. King's *Rites, &c. of the Greek Church in Russia*: 'the second ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that

quities of Greece, (translated by Stockdale, 1772) says, p. 331. "None were admitted to this [the marriage—] feast, who had not *bathed*, and changed their clothes," and Leisner in his Notes gives the references to "Hom. *Od.* Ψ. 131. Ζ. 27. Aristoph. *Av.* 1692. Interpr. ad Matth. xxii. 11.:" Again in p. 332. "It was customary for the bride before she went to bed, to wash, at least, her feet, with warm water," where Leisner refers to "Aristoph. *Pac.* v. 843. and the authors cited by Lambert Bos ad *Eph.* v. 26." Thus Alexander ab Alexandro says in his *Geniales Dies*, book 2. c. v. "Stipulatione ergo facta, et sponsione sequuta, ignem et aquam in limine appositam uterque tangere jubebatur, qua

of *crowning* the parties: formerly these crowns were garlands made of flowers or shrubs, but now there are generally in all churches crowns of silver kept for that purpose: so in the marriages of the Maronites in Syria, 'after a short service, the Bishop puts a crown first on the bridegroom's head, after which, the bride, bride's-man, and maid are crowned in the same manner.' Dr. Russel's *History of Aleppo*, p. 127." In the account, which Diodorus of Sicily gives in his 19th book, of the sacrifice, which one of the wives of Ceteus, who was killed in the service of Antigonus, made of herself at his funeral, (quoted by Dr. Harris, Vol. 1. p. 448.) we are told that she "made forthwith to the funeral pile, *crowned* by the women of her house, and, by her kindred, brought forth most richly adorned, *as to some nuptial festival*."

etiam nova nupta aspergitur; quasi eo fœdere inexplicabili vinculo, et mutuo nexu forent copulati; hæc enim elementa sunt primæ naturæ, quibus vita victusque communis constat, et quibus, qui extorres ab hominum cœtu futuri sunt, interdici legibus solet,"

where Tiraquellus presents us with the following note: "Ex Varrone L. 1. aut aliorum computatione 4. *de Ling. Lat.* Plutarch *Probl.* c. 1. ubi ejus rei rationem reddit, et Servio 4. *Æn.* in eum locum,

——— *fulsere ignes, et conscius Æther*

Connubii:

et Festo Pomp. L. 2. post princip. cujus hæc verba sunt, 'Aqua dicatur, a qua juvamus: aqua et igni interdici solet damnatis, contra accipiunt nuptæ: videlicet quia hæ duæ res humanam vitam maxime continent:' et L. 6. 'Facem,' inquit, 'in nuptiis in honorem Cereris præferebant, aquaque spargebatur nova nupta, sive ut casta, puraque ad virum veniret, sive ut ignem atque aquam cum viro communicet:' idque dicit Ovid. loquens de his L. 4. *Fast.* [v. 792]; 'His nova fit conjunx.'" Mercer. adds:—"Valer. Flaccus,

Inde ubi sacrificas cum conjuge venit ad aras,

——— *ignem Pollux undamque jugalem*

Prætulit:

quo loco forte verius uxor dicetur *igni et aqua*

accepta: Servii fragmentum supra scriptum id confirmat: potuit tamen nova nupta pluries illum *ignem et aquam* contingere; sicut et pluries lavabatur: nam, et antequam egrederetur domo paterna, *aqua* spangebatur, et, cum ad virum pervenisset, ejus pedes lavabant pronubæ: auctor mihi Varro, *Mariti uores accipiebant igni et aqua de puro fonte, per puerum felicissimum, et puellam quæ interest nuptiis, de qua solebant novæ nuptæ pedes lavari*: quibus verbis admonet Varro ignem illum, et aquam petita e puro tum foco, tum fonte; quod religiose certe servabatur: admonet vero Plutarch. ignem illum quo accendebantur faces nuptiales, petatum fuisse e foco *Ædilium*: inde forte etiam hic ignis petitus erit: religio certe erat in ea festivitate uti igne et aqua non puris: colligas ex his Propertii L. 4. *El.* 3.

Quæ mihi deductæ fax omen prætulit, illa

Traxit ab everso lumina nigra rogo:

Et Stygio sum sparsa lacu, nec recta capillis

Vitta data est, nupsi non comitante Deo."

Ælian says in his *Var. Hist.* 4. 1. that the Illyrians, and the Dardanians were accustomed to use ablution *only* on three occasions, which were *birth, marriage, and death*. The same custom among the Jews is described in Buxtorf's *Account of the Religious Customs and Ceremonies of the Jews*, subjoined to

Stehelin's *Rabbinical Literature*, (a very curious and amusing work) Vol. II. p. 289. "*On the day before marriage the bride is to wash and immerse her whole body in cold water, to and from which bathing she is accompanied by women, who make a mighty giggling, and likewise with little bells, or one thing, or other, a tinkling noise, to the end, every one, who is within hearing, may know what they are about: some women, on this occasion, dance and caper before the bride; but in this they have not the approbation of the pious matrons: before the bride hath performed this washing and immersion, she cannot lawfully bed with the bridegroom.*" Dr. Clarke in his *Travels in Russia*, p. 547. gives the subsequent account of a Jewish wedding at Ak-metchet: "For two or three days prior to the wedding, all the neighbours and friends of the betrothed couple assemble together, to testify their joy by the most tumultuous rioting, dancing, and feasting: *on the day of marriage, the girl, accompanied by the priest, and her relations, was led blindfolded to the river Salgir, which flowed at the bottom of a small valley in front of Professor Pallas's house: here she was undressed by women, who were stark-naked, and destitute of any other covering, except the handkerchief, by which her eyes were concealed, was plunged three times into the river: after this, being*

again dressed, she was led, blindfolded as before, to the house of her parents, accompanied by all her friends, who were singing, dancing, and performing music before her: in the evening her intended husband was brought to her; but, as long as the feast continued, she remained with her eyes bound."

v. 470. μνήμην θ' ἀπάντων μουσομήτορ' ἐργάνην

ἐγὼ, φησὶ, καὶ μνήμην ἀπάντων λόγων μητέρα τοὺς ἀνθρώπους ἐδίδαξα, Schol. A. ἀπάντων ὧν εἶδον καὶ ἤκουσαν. μουσομήτορ' καὶ λόγων μέτρα [μητέρα] τὴν συνετωτάτην μητέρα, ἢ τὴν τῶν μουσῶν μητέρα· ὁ γὰρ μνημονικώτατος σοφώτατος τ' ἐστὶ, καὶ πάνθ' ὅσα βούλεται πράττει, Schol. B. "Secundum Pythagoricos; hi namque ἐπὶ πλεον ἐπειρῶντο τῇ μνήμῃ γυμνάζειν· οὐδὲν γὰρ μεῖζον πρὸς ἐπιστήμην, καὶ ἐμπειρίαν, καὶ φρόνησιν, τοῦ δύνασθαι μνημονεύειν, Iambil. *de Vit. Pythag.* 29. Mnemosynem Musarum matrem esse finxerunt poetæ, Hesiod. in *Theog.* v. 914.

Μνημοσύνης δ' ἐξαῦθις ἐράσσατο καλλικόμοιο,

ἐξ ἧς αἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο,

Orpheus, sive potius Onomacritus in *Hymno in Musas*, v. 1.

Μνημοσύνης καὶ Ζηνὸς ἐριγδοῦποιο θυγατρεις

Μοῦσαι,"

¹ See the *Class. Journ.* No. VI. p. 279.

Stanley: "Non tantum innuit λογισμούς καὶ τὰς τῶν ὀνομάτων θέσεις, quæ Mnemosynes inventa sunt, sed omnino omnes artes et facultates, quæ sine memoria ne existere quidem, nedum perfici potuissent: μνήμη h. l. physice, non mythice, ponitur, etsi Mnemosyne dea est Musarum mater; hic vero artem memoriæ intelligit, eamque tantum μουσομήτορ' ἐργάνην; non τῶν Μούσων μητέρα appellat, ut significet, se tantum ad illam fabulam de Mnemosyne Musarum matre alludere, non autem ea sic, ut poetæ solent, in rem suam abuti velle," Schutz: "Alludit forte ad artem memoriæ, cujus perfectior fuit Simonides," J. Casaubon: "Totum versum sic legit Hemsterhus. in *Jud. Vocalium* Luciani Tom. I. p. 88.

μνήμης ἀπάντων μουσομήτορ' ἐργάνην,

quem sequitur Brunck. locum sic emendatum ex Liv. VI. 1. illustrans, 'Et raræ per eadem tempora literæ fuere, una custodia fidelis memoriæ rerum gestarum:' sic et Schutz. 2." Dr. Butler. Stanley translates the passage thus, "Et memoriam omnium effectricem Musarum matrem," and Mr. Blomf. in his *Gloss.* p. 146. thus "Et memoriam omnium, cum literarum mater sit, artificem."¹ As to the ingenious

¹ John of Salisbury, who lived in the reign of Stephen, and Henry II. defines memory thus in his *Metalog.* p. 757. "Memoria vero quasi mentis arca, firma et fidelis custodia perceptorum," quoted in *the Works of James Harris, Esq.* Vol. II. p. 527.

emendation of Hemsterhuis, it is a rule with me, never to have recourse to emendation, when a passage can be explained in a satisfactory manner without it; except in certain cases, where a multiplicity of examples, drawn from the same author, seem to warrant the emendation, or where it gives a particular emphasis, which may be required by an examination of the context. 1. Æschylus is perpetually alluding to the doctrines of Pythagoras, and the passage, cited by Stanley from Iamblichus, forms a comment upon this verse of Æschylus, ἐπὶ πλεον ἐπειρῶντο τῇ μνήμῃ γυμνάζειν· οὐδὲν γὰρ μεῖζον πρὸς ἐπιστήμην, καὶ ἐμπειρίαν, καὶ φρόνησιν, τοῦ δύνασθαι μνημονεύειν. 2. There seems to be little doubt that Æschylus is alluding, in the words of Schutz, *physice, non mythice*, to the supposed descent of the Muses from Mnemosyne. 3. He seems to have intended to say that *memory is the mother of all wisdom*: so the two scholiasts have understood the passage; and thus ἀπάντων μουσομήτορ' ἐργάνην is the same as μητέρα πασῶν τῶν Μουσῶν, that is of *all wisdom*: this is precisely the idea, which is contained in the following verses of Afranius, which are preserved in Aulus Gellius, l. XIII. c. 8. who makes *Experience* the father, and *Memory* the mother, of *Wisdom*,

Usus me genuit, mater peperit Memoria,

Σοφίαν vocant me Graii, vos Sapientiam:

they are quoted by the elegant poet, Mason, in a note on his Ode to *Memory*. 4. The interpretation of Mr. B. *Memoriam omnium, cum literarum mater sit, artificem*, violates logical propriety; for can memory be said to be the *artist of all things, because she is the mother of letters*? Is not the expression too indefinite (if it be indeed intelligible) for that plain statement of facts, which Prometheus is here giving to his hearers? 5. What Æschylus meant by his *ἀπάντων μουσομήτορ' ἐργάνην* will be very obvious from the following passage of Plutarch *Symp.* p. 1076. Ed. oct. Wytttenbach. **ἈΠΑΣΑΣ δὲ, ὡς ἐγὼ νομίζω, ΤΑΣ ΔΙΑ ΛΟΓΟΥ ΠΕΡΑΙΝΟΜΕΝΑΣ ἘΠΙΣΤΗΜΑΣ ΚΑΙ ΤΕΧΝΑΣ** οἱ παλαιοὶ καταμαθόντες ἐν τρισὶ γένεσιν οὖσας, τῷ φιλοσόφῳ, καὶ τῷ ῥητορικῷ, καὶ τῷ μαθηματικῷ, τριῶν ἐποιούντο δῶρα καὶ χάριτας θεῶν, καὶ τρεῖς τὰς Μούσας ἀνόμαζον· ὕστερον δὲ καὶ κατ' Ἡσίοδον, ἥδη μᾶλλον ἐκκαλυπτομένων τῶν δυνάμεων, διαιροῦντες εἰς μέρη καὶ εἶδη, τρεῖς πάλιν ἐκάστην ἔχουσιν ἐν αὐτῇ διαφορὰς ἑώρων· ἐν μὲν τῷ μαθηματικῷ τὸ περὶ τὴν μουσικὴν ἐστὶ, καὶ τὸ περὶ ἀριθμητικὴν, καὶ τὸ περὶ γεωμετρίαν, ἐν δὲ τῷ φιλοσόφῳ τὸ λογικόν, καὶ τὸ ἠθικόν, καὶ τὸ φυσικόν, ἐν δὲ τῷ ῥητορικῷ τὸ ἐγκωμιαστικόν πρῶτον γεγονέναι λέγουσι, δεύτερον δὲ τὸ συμβουλευτικόν, ἔσχατον δὲ τὸ δικανικόν. Plutarch here informs us that there were originally supposed to be only three Muses, yet it is a remark-

able fact that both the Scandinavians, and the Hindoos reckon nine: "The names of the northern Muses are *Hlif, Hlif-Dursa, Theodrarta, Beort, Blith, Blithur, Frith, Eir, and Aurboda*: Sir W. Jones informs us, that the Asiatics also have their nine *Gopia*, or Muses: this is among the many circumstances, which leads one to suspect that the mythology of the heathens originated, at first, from one and the same source," Cottle's *Translation of the Edda*, p. 282. Plutarch also says that philosophy was divided into Ethics, Physics, and Logic. Mr. Harris in his *Works*, Vol. I. p. 193. says, that this threefold division of philosophy was commonly received by most sects of philosophers, and refers to Diogenes L. VII. c. 39. Cic. *de Leg.* I. I. c. 23. *Acad.* I. I. c. 5. (where Cic. affiliates it to Plato) and to Plut. *de Placit. Philos.* p. 874.

v. 566.

οὐποτε τὰν Διὸς ἀρμονίαν

θνατῶν παρεξίασι βουλαί.

The Schol. B. says, ἀρμονίαν τὸν ὄρον, τὸ θέλημα, the Schol. A. says, ὑψηλῶς καὶ τραγικῶς τὸ τῆς εἰμαρμένης ὄνομα, Διὸς ἀρμονίαν εἶπεν, ἀλλ' οὐ τὴν εἰμαρμένην, and Mr. Blomf. says in his *Gloss.* p. 155. "ἀρμονία,

connexio, rerum fixus ordo." Hence it should seem, that the 2d Scholiast understands by the word *the will of Jupiter*, while the first Scholiast, with Mr. Blomf., applies it to *fate*, which was, as we know, in the opinion of Æschylus, uncontrollable even by Jupiter himself; for he says in v. 524.

Χο. τίς οὖν ἀνάγκης ἐστὶν οἰαοστροφός;

Πρ. Μοῖραι τρίμορφοι, μνήμονές δ' Ἑρινύες.

Χο. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;

Πρ. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπραμένην.

But, notwithstanding these verses, the interpretation of the 2d Scholiast is the proper one, as the whole context of this chorus, which turns upon the opposition of Prometheus to Jupiter, proves:

μήδαμ' ὁ πάντα νέμων

θεῖτ' ἐμᾶ γνῶ-

μᾶ κράτος ἀντίπαλον Ζεὺς, κ. τ. λ.

Æschylus seems to allude to Homer *Od. E.* 103. cited by Mr. Blomf. in *Gloss.* p. 155.

ἀλλὰ μάλ' οὕτως ἐστὶ Διὸς νόον αἰγιόχοιο

οὔτε παρεξελθεῖν ἄλλον θεόν, οὔθ' ἀλιῶσαι :

and, perhaps, he borrowed the word *ἁρμονία* from the Pythagorean doctrine about *the harmony of the universe*; for he is continually alluding to the tenets of Pythagoras: "Diagrammatum septem Musicorum, quibus soni varietas exprimitur, auctor dicitur Stratonicus Citharædus: soni illi planetis totidem sacri

fuerunt, ut ὑπάτη Lunæ, παραπάτη Jovi, λίχανος Mercurio, μέση Soli, παραμέση Marti, τρίτη Veneri, νήτη Saturno: fundamentum hujus rei in numeri convenientia forsā quæres: si progredi ultra lubet, inuenies *musicam priscis philosophis fuisse symbolum harmoniæ hujus universi, quod probant Pythagoræ numeri et dicta*: de musica mundi harmonici emblemate consule præ aliis Ven. Lampium ad *Ps.* xlv. *Diss.* i. sect. 18.: notas veterum Græcorum musicas exhibet Montfauconius in *Palæogr. Gr.* v. 3." Prof. Brunings's *Compend. Antiq. Græc.* p. 58. 2d. ed. Cic. *de N. D.* 3, 27. says, "Nisi vero loqui solem cum luna putamus, quum propius accesserit, aut ad harmoniam canere mundum, ut Pythagoras existimat:" upon the *harmony of the spheres*, if I am not mistaken, the reader will find much information in the notes upon Censorinus *de Die Natali.* Pliny, *N. H.* l. ii. c. 20. says: "Sed Pythagoras interdum ex musica ratione appellat tonum, quantum absit a terra luna: ab ea ad Mercurium, spatii ejus dimidium; et ab eo ad Venerem fere tantundem: a qua ad solem sesquiplum; a sole ad Martem, tonum, i. e. quantum ad lunam a terra: ab eo usque Jovem dimidium, et ab eo ad Saturnum dimidium, et inde sesquiplum ad Signiferum: ita septem tonos effici, quam diapason harmoniam vocant, h. e. universitatem concentus: in ea Saturnum Dorio moveri phthongo,

Jovem Phrygio, et in reliquis similia, jucunda magis quam necessaria subtilitate." See also Plutarch. *Sympos.* p. 1079. Vol. 6. Ed. oct. Wyttenbach.

It is to be observed that Euripides in his *Hippolytus*, v. 261. has used the word ἁρμονία in a similar sense,

φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν
ἁρμονία κακὰ δόσ-
τανος ἀμηχανία ξυνοικεῖν,

where Professor Monk says—"Cæterum δυστρόπῳ γυναικῶν ἁρμονία reddas *perverso mulierum temperamento.*"

Diogenes, the Laertian, tells to us in his 8th bk. that the Pythagoreans hesitated not to affirm, that τὴν τε ἀρετὴν ἁρμονίαν εἶναι, καὶ τὴν ὑγίειαν, καὶ τὸ ἀγαθὸν ἅπαν, καὶ τὸν θεὸν διδὼ καὶ καθ' ἁρμονίαν συνεστάναι τὰ ὅλα. And the word συμφωνία seems to be used by him in l. vii. c. 88. in the sense, in which Æschylus, and Euripides above use the word ἁρμονία, Εἶναι δ' αὐτὸ τοῦτο τὴν τοῦ εὐδαίμονος ἀρετὴν καὶ εὖροισιν βίου, ὅταν πάντα πράττηται κατὰ τὴν συμφωνίαν τοῦ παρ' ἑκάστῳ δαίμονος πρὸς τὴν τοῦ ὅλου διοικητοῦ βούλησιν, though Mr. Harris, who quotes the passage (in his *Works*, Vol. i. p. 188.), translates the word as meaning the harmony of each man's particular genius with the will of the Dispenser of all things.

v. 601.

· πυρὶ φλέξον,

ἢ χθονὶ κάλυψον, ἢ ποντίοισιν

δάκρυσι δὲς βορὰν, μηδὲ μοι

φθονήσης εὐγμάτων, ἀναξ.

The Scholiasts offer nothing explanatory on this passage, but Stanley says (in a bracketed addition), “*πυρὶ φλέξον, ἢ χθονὶ κάλυψον, ritus funerandi,*” and Schütz says: “*πυρὶ φλέξον, incredibiliter angit animum spectatoris, cum, ut se Jupiter igne potius comburat, aut terra abscondat, aut in mare projiciat, optat; quam ærumnosam enim ac deplorabilem ejus vitam esse oportet, cui nullus mortis gradus adeo terribilis est, quin tali vita optabilior esse videatur!*” But, in my humble opinion, the allusion seems to be not to the *bolt of Jove*, but to the *punishment of combustion*; and I add that the *χθονὶ κάλυψον* seems to me to allude to the *mode of punishing by hurling the culprit into a precipice*; and that the *ποντίοισιν δάκρυσι δὲς βορὰν* seems to allude to the *punishment of submersion*: now, as these three modes of punishment, the most *severe*, which the Athenian laws had enacted, were *only* used in cases of *extraordinary* atrocity, the reader must immediately perceive what an energy this interpretation would give to the passage, and in what bold and Æschylean colours it would paint the sufferings of Io. My opinion is

greatly confirmed by the following passage from an Epigram in the *Anthologia*, VII. 15. cited by Mr. Blomf. in his note on v. 1028.

καὶ ΠΤΡΙ, καὶ νιφετῷ με, καὶ εἰ βούλοιο, κεραυνῷ
βάλλε, καὶ ἘΣ ΚΡΗΜΝΟΤΣ ἘΛΚΕ, καὶ ἘΣ ΠΕΛΛΗΓΗ.

It is to be observed here that, as *πυρ* is distinguished from *κεραυνῷ*, we must understand by the first *the punishment of combustion*: I shall, on a future occasion, offer to the reader some remarks upon the word *νιφετῷ*, which corresponds to the *λευκοπτέρω νιφάδι* in the 1029th v. of the Prometheus. Professor Brunings, whose admirable work (*ὀλίγον τε φίλον τε*) I have often already had occasion to quote, says in p. 178. “*βάραθρον* lotus fuit Athenis foetidus et tenebrosus, uncis ferreis et acuminatis munitus, in quem *magnis* polluti sceleribus præcipitati fuerunt, conficiendi vulneribus, fame, et foetore: locum ipsum et supplicium delineavit Scholiast. Aristoph. ad *Plut.* v. 436.: cum barathro convenit *abyssus*, poena notissima in sacra scriptura *Luc.* VIII. 30. *Apoc.* xx. 3, 14. nec multum dissentit dejectio de rupe, quem memorat Polyænus, l. II. c. 31. sect. 2. apud Judæos non ignota 2 *Reg.* ix. 33. 2 *Chron.* xxv. 12. *Luc.* iv. 29.:” “*Combustionis poena rarior* in Græcia fuit:” “Nec ignotum Græcis fuit supplicium *καταποντισμοῦ*, demersionis; aqua enim expiare scelera creditur: ut autem eo certior, et citior mors seque-

retur suffocandos, ὅταν κατεπόντουν τινὰς, βάρος ἀπὸ τῶν τραχήλων ἐκρέμων, quæ verba sunt Scholiastis in Com.: an Hebræis hoc supplicium innotuerit, multi dubitant: clarissima tamen Christi verba sunt *Matth.* xviii. 6. ubi de *submersione* et *onere e cer-vice dependente* loquitur: eandem indicari pœnam 1 *Tim.* vi. 9. ubi *cupiditates* dicuntur βυθίζειν¹ εἰς ὄλεθρον καὶ ἀπώλειαν, *submergere* et *perdere* cultores suos, judicat magnus Grotius." It is to be remarked that Bos in his *Antiquities* (p. 257. Eng. transl.)

¹ Thus Longinus says in sect. 44. p. 163. 3d. ed. oct. Toup. ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιλοδοξία δουλαγωγοῦσι, μᾶλλον δὲ, ὥς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη τοὺς βίους. Toup adds in the note, "αὐτάνδρους τοὺς βίους est rem familiarem una cum ipsis viris: opportune Polyb. 3. 81. ἐνιοὶ δὲ διὰ τὴν πρὸς τὰς τῶν ἀφροδισίων ἡμᾶς καὶ τὴν ἐν τούτοις ἐκπληξιν, οὐ μόνον πόλεις καὶ βίους ἀναστᾶτους πεποήκασιν, ἀλλὰ καὶ τὸ ζῆν αὐτῶν ἀφύγεται μετ' αἰσχύνῃς, quod ad instar commentarii est: cf. Procop. apud Said. v. Ἰωάννης, et D. Paul. in *prima ad Timoth.* vi. 9." With respect to αὐτάνδρους, Æschylus has in *Agam.* v. 140. αὐτότοκον, where Stanley says: "Schol. σὺν αὐτῷ τόκῳ, ut αὐτανδρον. Hesych. αὐτανδρον, σὺν αὐτοῖς τοῖς ἀνδράσι, quomodo et noster postea αὐτόπρεμον *Eumen.* v. 404. ἐνείμαν αὐτόπρεμον εἰς τὸ πᾶν ἐμοί." The βυθίζειν in the passage of St. Paul, as well as the καταβυθίζειν of Longinus, undoubtedly alludes to the punishment of καταποντισμὸς, and the expression was in both cases suggested by the association in the mind of the writers between *vices*, or *crimes*, and *punish-ments*.

distinguishes *κατακρημνισμὸς* from *βάραθρον*, and on the first refers to "Eur. *Troad.* v. 720. Pausan. *Phoc.* c. 2. p. 102. Ælian *V. H.* v. *H.* xi. 5. Hencl. *Otium Uratislaviense*," and on the 2d he refers to "Aristoph. *Plut.* v. 431. and Schol. Harpocr. at this word; and Vales. p. 30. Mauss. ad *Plut. de Flumin.* p. 17:" Professor Brunings seems also, in the passage cited, to distinguish between them: I doubt the propriety of this distinction, but I shall not, at the present moment, enter upon the discussion of the subject: on *καταποντισμὸς* Bos refers to "Schol. Aristoph. ad *Equ.* v. 1360. Potter ad *Lycoph.* v. 239. Wolf. *Cur. Philol.* ad Matth. xviii. 6." Upon the mode of punishing by submersion practised by the Germans and the Romans I have made some observations in my remarks upon the *Prom. Desm.* in No. VIII. of the *Class. Journ.* to which I shall add the following: Tac. says in *Germ.* c. 12. "Ignavos, et imbelles, èt corpore infames, cœno ac palude, injecta insuper crate, mergunt:" Livy says in bk. i. c. 51. "Novo genere leti dejectus ad caput aquæ Ferentinæ, crate superne injecta, saxisque congestis, mergeretur:" Again in bk. iv. c. 50. "Ad vociferationem eorum, quos necari sub crate jusserat:" Plautus says in *Pæn.* 5, 2, 65,

Sub cratim ut jubeas sese supponi, atque eo

Lapides imponi multos, ut sese neces.

These passages completely identify the Roman with the Gothic, *crates*. This mode of punishing undoubtedly originated in Asia; for, as we learn from the elegant Mr. Maurice's *Indian Antiquities* (Vol. VII. p. 331.), in the Hindoo code of laws, women, who poison their husbands, are condemned *to have a large stone fastened round their neck, and themselves thrown into the river*; and again in p. 330. we are told that *the witness, who gives false evidence, shall be fast bound under water, in the snaky cords of Varuna for a hundred years*. Murphy observes in his note upon the passage of Tacitus, that the wife, who proved false to her husband, was, by the Burgundian code of laws, *to be suffocated in mud*: Dr. Aikin adds that "incestuous people used *to be buried alive in bogs* in Scotland," and refers to Penant's *Tour in Scotland*. 1772. pt. I. p. 351. and pt. II. p. 421. for the truth of his observation. Hence we are to consider as a remnant of this Gothic punishment the practice, which prevails among the populace of our country, (who take the administration of the law into their own hands on these occasions) of besmearing with dirt, and of throwing into a pond, or river, persons, who commit offences of a disgusting nature. The Roman punishment of parricide will here naturally occur to the reader: I have fully expatiated in the nature, and the antiquity of this punish-

ment in No. VIII. of the *Class. Journ.* In the following passage of Suetonius, bk. iv. c. 16. there is a manifest mention of the punishment of submersion: "Spintrias monstruosarum libidinum ægre, ne profundo MERGERET, exoratus [exoratas], urbe submovit:" Casaubon says here, "Reperio hoc genus supplicii in ejusdem personis solitum, ut de Cleomene tyranno, et Periandro narrat Athenæus," l. x.: Again in c. 20. Suetonius says, "Eos autem, qui maxime displicuissent, scripta sua spongia linguave delere jussos, nisi ferulis objurgari, aut *flumine proximo mergi* maluissent:" Again Suetonius says in bk. II. c. 67: "Pædagogum ministrosque Caii filii, per occasionem valetudinis mortisque ejus, superbe avareque in provincia grassantes, oneratis gravi pondere cervicibus, præcipitavit in flumen." Casaubon, perhaps erroneously, supposes that this punishment was inflicted, agreeably to the laws of the Lycians, or the Syrians, where Caius died, and adds: "Fuit autem hoc supplicii genus Romanis parum in usu, etsi ejus iterum mentio habetur l. iv. c. 19: Græcis fuisse non incognitum, testes Polybius, Diodorus, Plutarchus: de Syris ex Evangelio et Hieronymo cuivis liquet: *Matth.* c. 18. καταποντισμοῦ (ita Græci hoc supplicium vocant) modus is describitur quo Thallus iste periit, *συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ*

ἐν τῷ πελάγει τῆς θαλάσσης: *Græci aliter, qui sontes in saccum, vel plumbeum dolium, ceu in culleum conijciebant, ut ex Athenæi x. et xiv. palam est: similia in Martyrologiis multa: nec dissimilis modus apud Ægyptios: Lysimachus τοὺς λεπροὺς εἰς μολυβδίνους χάρτας ἀνέδυσαν, ἵνα καθῶσιν ἐς τὸ πέλαγος: alibi graoia pondera non cervicibus, sed pedibus appendebantur: Eusebius, l. viii. τῇ ἐξῆς ἡμέρᾳ λίθων αὐτοῦ προσαρτηθέντων τῷς ποσὶ, μέσῳ πελάγει καταποντοῦται.* But it is evident from the other passages that this punishment was very often employed under the emperors. An instance of the punishment by combustion occurs in Plutarch's tract on the *Virtues of Women*, p. 54. ed. oct. Vol. III. Wyttenbach. ἐπεὶ δὲ τῶν τιμῶν τῆς Ἀρεταφίλας καὶ τῶν ἐπαίνων ἐνεπλήσθησαν, οὕτω τραπόμενοι πρὸς τοὺς τυράννους, τὴν μὲν Καλβίαν ζῶσαν κατέκαυσαν, τὸν δὲ Λέανδρον ἐνράψαντες εἰς βύρσαν, κατεπόντισαν. Upon the punishment of a Vestal virgin, for a violation of her chastity, by combustion, I have spoken in No. VIII. of the CLASSICAL JOURNAL. Neither Bos, nor Brunings cites any instance of combustion. This punishment, among the ancient Hebrews, was inflicted upon harlots, as we learn from *Gen. c. 38. v. 24.* "Tamar, thy daughter-in-law, hath played the harlot, and also, behold, she is with child by whoredom: and Judah said, bring her forth, that she may be burnt:"

Again in *Leviticus*, c. xxi. v. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire."

v. 696. τοιοῖσδε πεισθεῖς Δοξίου μαντεύμασιν.

"In principio Fab. quæ inscribitur *Plut.* Apollo vocatur Δοξίας,

—— τῷ δὲ Δοξίῃ,

ὅς θεσπικαδὲ τρίπεδος ἐν χρυσηλάτῃ.

existimo hoc nomen Apollini ob nullam aliam rationem dari, quam ob Δοξία, obliqua et tortuosa ejus oracula; videmus enim tunc potissimum insigniri eum hoc nomine, quum de responsis ejus et oraculis agitur: *Prom. V.* p. 42—: *Eur. Electr.* v. 399.

Δοξίου γὰρ ἔμπεδοι χρησμοί, βροτῶν δὲ μαντικὴν
χαίρειν ἴδω,

atque ita h. l. ubi sermo est de oraculis: et ut Δοξίου nomen ipsi tribuitur ab oraculis, ita Παιῶνος a Medicina, cujus auctor etiam traditur; sic enim dicitur a παῖω, *sano*, παιῶν est *medicus*. Schol. Comici nostri p. 68. ad hæc verba, Ἀσκληπιοῦ παιῶνος &c. παιῶν, inquit, ὁ καὶ παιήων, ὁ ἰατρὸς καὶ θεραπευτὴς τῶν νοσημάτων, καὶ γίγνεται ἐκ τοῦ παῖω, τὸ θεραπεύω.

Plut. *Consol. ad Apollon.* p. 106. citat versum ex poeta, *παιὰν ἱατρὸς μόλοις*: hinc videmus, tum præcipue ita appellari Apollinem, quando agitur de medicis, et de medicina: Pindar *Pythion.* ubi laudat Jasonem, medicum optimum, dicens, ipsum Pæanæ medicinæ auctorem, illi dare testimonium honorificum,

ἔσσι δ' ἱατὴρ ἐπικαιρότατος,

παιὰν τέ σοι τιμᾷ φάος.

Apollon. IV. 1510. οὐδ' ἦν παιήων — φαρμάσση. Lucian. *Dial. Jovis, Æscul. et Herc.* p. 208. ὥστε μὴδὲ τὸν παιήονα ἰάσασθαι σε, τὸ κράνιον, &c.: hanc veram hujus ἐπιθέτου rationem esse nullus dubito, et grammaticorum nugæ de eo rejicio." Bos (in the work cited before) p. 43. Thus the Chorus in the *Œdipus at Thebes*, v. 154. ed. Brunck. properly invoke—*Ἰήϊς, Δάλις, Παιὰν*, to arrest the progress of the pestilence, which walked the city:

————— ἐν δ' ὁ πυρφόρος θεὸς

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν.

C. Brunings says in his *Compend. Antiquit. Græc.* 2d ed. p. 207. "Apollo ἰήϊος ex ἰάω, sano, Pan ἀπὸ τοῦ παίειν, mederi, οὔλιος ab οὔλος, sanus, ἀκίστωρ, ἱατρὸς, σωτήρ, ἥπιος salutatur Spanhem. ad Callim. *Apoll.* v. 40. 46." Æschylus in *Agam.* v. 99. uses the word *παίων* in the sense of *medicus*, *παίων τῆσδε μερίμνης*.

v. 1028. πρὸς ταῦτα, ῥιπτίσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρω δὲ νιφάδι καὶ βρόντῃμασι
 χθονίοις κυκάτω πάντα, καὶ ταρασσέτω.

κυκάω πάντα is to confound all the elements, and hence the Latin proverb *miscere omnia*, or *miscere cælum et mare*. We have in v. 1124.

ἐντετάρακται δ' αἰθέρ πόντος,

where Giacomellius (in Butler p. 206.) cites Ovid. *Met.* 11. 497.

Fluctibus erigitur, cælumque aquare videtur

Pontus, et inductas aspergine tangere nubes,

Psalm 106. 26. ἀναβαίνουσιν (κύματα) ἕως τῶν οὐρανῶν, and Virg. *Æn.* 3. 422.

Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, et sidera verberat unda.

That *miscere cælum et mare* is a proverbial expression, may be learnt from Juvenal *Sat.* II. v. 25.

Quis cælum terris non misceat et mare cælo,

Si fur displiceat Verri?

Where Rupertī says: “*Similiter quid tandem est, cur cælum ac terras misceant? dixit Liv. 4. 3. ut Lucian. in Prom. 9. τῇ γῇ τὸν οὐρανὸν ἀναμείχθαι, ac nos himmel und erde bewegen, h. e. magnos motus turbasque concitare; de homine, qui indignatione et iracundia furit, vel qui monstra vidit ac*

audivit, et tum clamando elementa ciere solet : cf. 6.
283, 4.

[— *Clames licet, et mare cælo*
Confundas, homo sum]

et versum Lucret. 3. 854. *leviter immutatum, ibique*
Wakef. The line of Lucretius is,

Non sic terra mari miscbitur, et mare cælo.

Thus Virgil says in *Æn.* 5. v. 790.

— *Maria omnia cælo*
Miscuit :

Again in *Æn.* 1. v. 133.

Jam cælum terramque meo sine numine, venti,
Miscere, et tantas audetis tollere moles ?

Compare with this passage the 50th verse, where the
poet says of *Æolus*, and his *tumultuous subjects*,

Ni faciat, maria ac terras, cælumque profundum
Quippe ferant rapidi secum, verrantque per auras.

Heyne here quotes Lucretius, 1. 280. who says of
the winds,

Quæ mare, quæ terras, quæ denique nubila cæli
Verrunt, ac subito vexantia turbine raptant.

Thus Tacitus, in his sublime description of a storm,
says in *Ann.* book 2. c. xxiii. *Omne dehinc cælum,*
et mare omne in austrum cessit, and thus too *Æschy-*
lus says in v. 1121,

σκιετᾶ δ' ἀνέμων
 πνεύματα πάντων, εἰς ἄλληλα
 στάσει ἀντίπρουν ἀποδεικνύμενα,
 ξυντετάρσονται δ' αἰθῆρ πόνητα.

Hence then *κυκᾶν πάντα*, and *miscere omnia* are properly spoken of conflicting winds, which disturb the whole face of nature. Ernesti in his *Index Latinitatis Ciceron.* gives this account of the word: "*Miscere, moliri res turbulentas. Mil. 9. Quanto ille plura miscebat, Har. R. Miscet, ac turbat. Cat. 4. 3. Nova quedam misceri, parari, impendere reip.*" *Miscere* is sometimes used absolutely by the ellipse of *omnia*: "*Miscere absolute pro miscere omnia, Cic. Q. Fratr. 3, 9. Pompeius abest, Appius miscet, Id. de Leg. 3, 19. Omnia infima summis paria* [this is exactly *miscere cælum et mare*, and indeed it immediately suggests the word itself to Cicero] *fecit, turbavit, miscuit,*" Gesner's *Thesaurus*. Palaiet, in his valuable, but neglected, book of Latin Ellipses, has noticed it (p. 212.), and adds these two passages: *Cic. ad Octav. Quibus ille septus omnia misceret, nullâ parceret, sibi viveret, Pro Rosc. Amer. Qui, tanquam si offusa reip. sempiterna nox esset, ita ruebant in tenebris, omniaque miscebant.* We shall thus be enabled to perceive the force of *misceri* in the *Æn.-1. v. 128.*

Interea magno misceri murmure pontum,
as in *Æn.* IV. v. 160.

Interea magno misceri murmure cælum

Incipit : insequitur commixta grandine nimbus.

v. 229. ————— τοιαῦτ' ἐξ ἐμοῦ

ὁ τῶν θεῶν τυράννων ὠφελημένος,

κακαῖσι ποιναῖς ταῦτε μ' ἀντημείψατο.

“ *Malam hanc mercedem mihi retribuit* : sic enim interpretari malo, τὰς ποινὰς, quam cum Stanleio *pœnas* vertere ; punitum enim se a Jove Prometheus non concedebat, sed vexatum, injuria affectum [Dr. Butler has well replied to this by referring Schutz to v. 112.

τοιαῦτε ποινὰς ἀπλακημάτων τίνω] :

mercedis vim interdum vocabulo ποινῇ tribui e Pindaro constat, qui *Nem.* I. 107. ἡσυχίαν καμάτων μεγάλων ποινὰν appellat,” Schutz. “ οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἐπεκόμπασε μισθῷ, sic infra in *Lav. Pallad.* v. 102. uti jam monuit Vulcanius, de mortali, qui Deum, nisi ipse voluerit, coram adspexerit, μισθῷ τοῦτο ἰδεῖν μεγάλῳ, *mercede id conspiciet magna*, nempe ubi μισθῷ pariter pro *pœna* sumitur ; et quomodo itidem *magna mercede* occurrit pro *magno*

damno apud Tullium *Tusc.* L. 3. c. v. ubi inter alia, quæ absurde a Crantore prolata memorat Cicero, illud legitur, *Nam istuc nihil dolere*, non sine magna mercede *contigit, immanitatis in animo, stuporis in corpore*: neque aliter Catullus *Carm.* 77. *Magno cum pretio atque malo*; nempe juxta illud Donati ad Terentii *Andr.* A. 3. Sc. 5. *Pretium pro stultitia est pœna, pretium pro virtute est et lucrum*, quod idem de μισθῶ, seu mercede pro retributione sumpta dicitur: quem usum etiam vocis hujus *pretii* in malam partem accepti, e duobus comicorum Latinorum locis (aliunde præterea notum) adtigit hic opportune eruditissima Fabri filia: neque aliter apud vetustos Græciæ scriptores, ποινὴ et ἄποινον vel ἄποινα, tam de *præmio* quam de *pœna* usurpantur; neque Pindari solum, apud quem, quod jam viderunt ejus interpretes, priori ferme sensu utraque vox sumi consuevit, ut ποινὰ ἐξαίρετος καμάτων, *præmium eximium laborum* *Nem. Od.* 1. et alibi; ac similiter ἄποινα ἀρετῆς *Pyth. Od.* 2. ἄποινα μόχθων *Nem. Od.* 7. νίκης ἄποινα *Isthm. Od.* 8. seu *virtutis*, aut *laborum*, aut *victoriæ præmia*: sic apud Æs. *Prom.* v. 176. ποινὰς τε τίμειν explicant veteres enarratores, χάριτας ἐνδιδόναι [ἀντιδιδόναι] *beneficia*, seu *præmium rependere*, ob eam, quam patiebatur Prometheus, atrocem injuriam, seu pœnam; alibi autem in eodem dramate v. 223. κακαῖς ποιναῖς, *malis* seu *molestis*

paenis dicitur, quasi nempe aliæ darentur *ποιναί*, quæ non utique essent *μαλαί*, sed *χάριτες* potius, ut priori loco critici: mitto alium utriusque vocis *πενής* et *ἁποίνου* usum ex Homero et priscis Grammaticis notum de *pretio*, quod ad redimendum poenam datur: quo sensu etiam *pæna* dicta videtur apud Propertium, toties, ut notum, ἐλληνίζοντα L. 2. v. VIII. ubi de Briseide Achilli ad eum placandum restituenda, injuriaque quæ in ea eidem adimenda illata fuerat, resarcienda agitur.

At postquam sera captiva est reddita pæna;

quanquam et ibi *sera pæna* de *tarda* Græcorum in eadem Briseide restituenda poenitentia, haud male, ut a Passeratio factum, explicari etiam possit." Spanhem's *Obb. in Hymn. in Dian.* p. 310.

π. 362. Τυφῶνα θοῦρον, ὅστις ἀντίστη Θεῆς,
σμερδναῖσι γαμφηλαῖσι σπρίζων φόνον·
ἔξ ὀμμάτων δ' ἤστραπτε γαστροπὸν σέλας,
ὥς τὴν Διὸς τυραννὶδ' ἀκέρσων βίβλιν.

"Θοῦρος, acer, θοῦρον πηδητικόν, ὁρμητικόν, πολεμικόν Hesych. Pers. 137. τὸν αἰχμαλέοντα θοῦρον εὐνατῆρα, Eurip. *Suppl.* 579. θοῦρος Ἄρης: notatu dignum est Martem, vel similem Martis Deum apud

Getas *Thor*, vel *Thur* audiisse, de quo vide omnino Thomam Gale *Opusc. Mythol.* p. 56. not." *Gloss.* p. 136. One of the most celebrated of the Scandinavian, and therefore of the German, Gods is *Thor*, of whom the curious reader will find an ample account in Mallet's *Northern Antiquities*. The Schol. B. says—*θεῦρον ὀρμητικόν, θρασύν*: *θεῦρος* is, as Mr. Blomf. might have observed, a Homeric (and perhaps a general) epithet of Mars: see *Il. O.* 142. "*θεύρη βήτην*": cl. Salmas. *Exerc. Plin.* p. 872. ed. Ultr. notat *θεῦρος*, vel *θεῦρας* Græcum vocabulum esse, significans *violentum, impetivum*: quomodo Dorotheus Sidonius, vetus Poeta, in *Astrologia Martis* planetam sæpe *θεῦραν* vocat, et *θεῦραν ἄρη*: an itaque hic *θεῦρον* (quod infra) vel *θεῦραν*, "*Ἀρηα*", legendum, ut *θεῦρον Ἀρηα* dixit Hom. *Il. O.* 142. an vero, *θεῦρον, βιατὰν*, vel *βιατὴν*, quæ Pindari vox est (*Nem. Od.* 9. 1030. ubi Schol. *ἰσχυρὸν, ἀνδρεῖον*, quo modo mox *θουραίην* explicuit Hesych.) aliis dijudicandum relinquo." Alberti's *Periculum Criticum*, Lug. Bat. 1727.

σμερδναῖσι γαμφηλαῖσι συρίζαν φόνον.

"*φόνος, cædes, cruor*: posterioriorem sensum in hoc loco malim: vid. locum ex *Hymn. Homer* in notis citatum

[*λείπε δὲ θυμὸν*

φοινὸν ἀποκνεῖουσ'],

Eumen. 184. *θράμβους φόνου*, *Theb.* 44. *ταυρείου φόνου*, *Apollon.* 2. 1215.

ἔνθα Τυφάονα φασὶ Διδὸς Κρονίδαο κεραυνῷ
βλημένον, ὑπὸς οἱ στιβαρὰς ἐπορέξατο χεῖρας,
θεγμὸν ἀπὸ κρατὸς σταῆσαι φόνον."

Gloss. p. 137. The able critic, who noticed Mr. Blomfield's *Prometheus* in the *Quarterly Review*, if I remember rightly, adopts the opinion of Mr. B. that φόνος is to be here understood in the sense of *cruor*, upon the strength of the passage cited in the *Glossary* from Apollonius of Rhodes; but neither of these scholars seem to have perceived, that Apollonius is speaking of the monster as *already dead*, whereas Æschylus, if I may be allowed the expression, *has not yet killed him*,¹ as his death is described a few lines below: it is to be observed too that Æschylus is speaking only of him as contending with Jupiter, as the context proves,

————— ὅστις ἀντίστη θεοῖς
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον,
ἐξ ὀμμάτων δ' ἥστραπτε γοργωπὸν σέλας,
ὡς τὴν Διδὸς τυραννίδ' ἐκπέσων βίη.

If φόνον means *cruorem*, as a learned friend once remarked to me, it should have been ἀπὸ σμερδνῶν γαμφήλων, as, in Apollonius, it is ἀπὸ κρατὸς: συρίζων φόνον means, then, indisputably, *hissing* τὸ συρίζων, ἐπεὶ δὴ ὀφείων κεφαλὰς εἶχε, τούτων δέ ἐστι

¹ See the *Class. Journ.* No. VI. p. 277.

slaughter, as the Schol. B. understood it, who rightly says—συρίζων φόνον· ἐκπνέων, εἰκότως εἶπε τὸ συρίζειν: the Schol. A. makes συρίζων not a proper (with the Schol. B. rightly), but a metaphorical expression, τὸν ὀρμητικὸν πρὸς πόλεμον, ὃς πᾶσι τοῖς θεοῖς ἀντίστη, καταπληκτικαῖς σιαγίσιν ἤχων φόνον. “ Act. ix. 1. ἐμπνέων ἀπειλῆς καὶ φόνου: sæpissime apud Auctores Græcos occurrit phrasis πνέειν τι, vel τινός, supple ἔνεκα: loca ab aliis allata non repetam, quibus addo potius Theocr. *Idyll.* ιη. 54. φιλότητα πνέοντες, [*Spirabat amores* Hor. *Carm.* L. 4. 13.] et *Id.* κβ. 82. φόνον πνέοντες, Q. Calaber L. 14. v. 72. εἴθ’ αἵματοέντος ἀναπνέων ὀρυμαγδοῦ, (sic legendum pro ὀριμαγδοῦ), Aristoph. *Ran.* p. m. 240. πνέοντας δόρυ καὶ λόγχας, Hom. *Il.* B. 536. μένεα πνέοντες; Schol. θυμοῦ καὶ δυνάμεως πνέοντες, τουτέστι γέμοντες, Aristænet. L. 1. *Ep.* 5. πνέων θυμοῦ, Senec. *Thyest.* Act. 3. v. 503. *Cum spirat ira sanguinem*, Cic. *Cat.* 2. ‘Furentem audacia, scelus anhelantem, ferrum flammamque minitantem,’ Auctor *ad Herenn.* 4. 55. ‘Anhelans ex intimo pectore crudelitatem:’ cf. Agell. x. 8. ne plura addam [*Liv.* 3. 46. ‘Inquietum hominem, et tribunatum etiam nunc spirantem’]: est metaphora a feris, quæ prædam anhelantem quærunτ, ut graphice hic de Saulo dicatur, quem c. 8. 3. descripserat tanquam λυμαινόμενον, quod de *ursa*, vel *leone*, dicitur, aut *apro*: mentem

tamen ferit illud *ἐμπνέων*, quod in allatis exemplis nusquam apparet: notat *inspirare*, ut apud Hom. *Il. P.* 502. et Lucian. *Tyrannic.* p. 705. &c.: suspicatus sum non sine ratione forte hoc compositum a Luca adhiberi, Hesych. *ἐμπνεῖ μου*, (vides eandem vocem cum genit.) *ἐρᾷ μου, ποθεῖ με*: idem postea, *ἐρᾷ, εἰσπνεῖ, ἐπιθυμεῖ*: sic *ἐμπνεῖν* ejusdem significationis esset cum *εἰσπνεῖν*: hoc autem apud Lacedæm. teritur pro *ἐρᾷν*, teste Ælian. *V. H.* 3. 12. unde *εἰσπνιλος* apud Theocr. *Idyll.* 4β. 13. est amator, *ἱραστής*, ut Schol. ex Laconica lingua observat. cf. Meursii *Miscell. Lacon.* L. 3. c. vi. p. 223.: ita vero Saulus depingeretur, tanquam *minarum ac cædis amator*, qui in crudelitatem ejusmodi ferebatur totus: non abludit, quod Cnemon ille apud Heliodor. L. 1. p. 16. refert de patre suo Aristippo, qui tam furibundo amore Demœnetam suam persequabatur, ut *totam illam spiraret*, *ὅλην ἐκείνην ἔπνει*, inquit: adde quod etiam in voce latet, Saulum ita continuis persecutionibus ac tormentis adsuetum, ac tepido cruore velut circumfusum fuisse, ut *auras* (quod Ovid. *Met.* 7. 556. ait) *graves captaret hiatu*, et minandi sanguinisque fundendi libidinem inde majorem *adtraheret* quasi, æstuque *repleretur*, Hesych. *ἐμπνους, πεπληρωμένος*." I. Alberti's *Periculum Criticum*, p. 51, 2.

v. 697. ἦσσαν πρὸς εὐποτόν τε Κερχναίας ῥέος,
 Λέρνης τε κρήνην· βουκόλος δὲ γηγενής
 ἄκρατος ὄργην Ἄργος ὠμάρτει, πυκνοῖς
 ὄσσοις δεθορκῶς τοὺς ἐμοὺς κατὰ στίβους.

“ Λέρνης ἄκρον τε Ald. Rob. ἄκρην τε Turn. ἄκρην
 τε Pors. Canteri conjecturam in textum recepi, quam
 firmat Schol. A. καὶ πρὸς τὴν Λέρνην τὴν πηγὴν :
 sæpius memorantur Λερναῖα νάματα, Λέρνης ὕδωρ, et
 similia : nusquam, quod scio, Λέρνης ἄκρα : re tamen
 accuratius perpensa, magis placet conjectura, quæ
 nuper in mentem venit, ἀκτὴν τε Λέρνης : ἄκρη et
 ἀκτὴ haud semel confunduntur : cf. Pierson. *Verisim.*
 1. 2. p. 15. Luzac. *Exercit. Acad.* p. 56.” Mr.
 Blomfield in the Note. This is by far the happiest
 conjecture ; but Mr. Blomfield may be surprised to
 learn that Spanhem in his *Obb. in Hymn. in Pallad.*
 p. 581. had made the same emendation, and had
 supported it by solid argument, as well as by a pass-
 age of Pindar :

“ ————— εὐποτόν τε Κερχναίας ῥέος

Λέρνης ἄκρην τε,

h. e. juxta interpretem,

— *Ad potus salubrem Cenchrea laticem,*

Altumque Lerna fontem,

quasi nempe subaudienda ibi esset, et quo eum

induxit Græci ad h. l. enarratoris glossa, vox κρήνη, aut πηγή, aut vero quasi de Argivorum *arce* ageretur, quæ non ad Lernam, sed Argis erat sita, ac ubi sc. Io cæstro accensa refrigerationem, ut cum Plinio loquar, quæreret : unde aliena plane ibi vox ἄκρην, et pro qua obvia unius literæ mutatione ἀκτὴν legendum pridem vidi ; ad mare enim, seu sinum Argolicum, eumque XL. stadiis juxta Pausaniam L. II. p. 154. Argis dissitum, sita erat urbs, et fons cognominis *Lerna*, inde Neptuno sacra : immo quam meam loci illius apud Æs. emendationem omnino, et in quem opportune postea incidi, evicit similis apud Pindarum locus *Olymp. Od. 7. p. 64. Ἀερναίας ἀπ' ἀκτᾶς, Lernæo a litore* : ad eum autem adductum Æschyli locum notant veteres ejus interpretes, τὸν ῥοῦν τῆς Κέγχρης [ἥτις] κρήνη ἐστὶν Ἀργεῦς, καὶ πρὸς [τὴν] Λέρνην τὴν πηγὴν : nempe *Κερχναίας ῥέος*, ad quod accurrebat lymphata Io, sicut alibi ab eodem Tragico dicitur *Agam. v. 810.*

ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος,

sitienti viatori fontanum laticem :

Κεγχρεῶν vero, ut haud ignobilis Argolidis loci, meminit Strabo L. 8. p. 376. ejusque situs qua Tegea nempe Argos ducit ; neque eundem omisit, ubi de Argivis et Argolide agit Pausanias L. II. p. 129. [ἐπαελθοῦσι δὲ ἐς τὴν ἐπὶ Τεγεᾶς ὁδὸν ἐστὶν ἐν δεξιᾷ τοῦ ὀνομαζομένου Τρόχου Κεγχρεαί, τὸ δὲ

ὄνομα ἐφ' ᾧ τῷ χαρίῳ γέγονεν, οὐ λέγουσι, πλὴν εἰ μὴ καὶ τοῦτο ἄρα ὠνομάσθη διὰ τὸν Πειρήνης παιῖδα],
 quanquam uterque citra ullam peculiarem fontis
 ibidem mentionem, quod liquidum tamen ex adlatis
 Æs. verbis criticorum ad eadem Scholiis." The latter
 part of this note is as important as the other; for,
 notwithstanding the positive assertion of the Scholiast
 that *Κερχυνείας ῥέος* means *a fountain at Argos*, yet
 critics, who have overlooked the excellent note of
 Spanhem, have dreamed about *a river*, καὶ ληρούς!
 "Fluvius" [this is false] "Argis *Κέγχρην* dictum
 vult Schol. A. quod cum cæteris quadrat; licet apud
 nullum meminerim me legisse: neque enim *Κεγχρῖος*
fluvius in Ephesiorum regione (Tacito *Ann.* 3. 61.
 et Pausan. in *Achaicis* memoratus) hic locum habere
 possit: uti nec *Κεγχρέας*, Corinthiorum navale ad
 Saronicum Sinum, de quo Ptolemæus et alii," Stanley.
 Pauw conjectures *ἔδος*, and Heath says: "Si
 propius rem consideres, purus putus solœcismus est
εὐποτον ἔδος: fluvio quidem, aut fonti optime con-
 venit istud epitheton; sed quis unquam de solo loci
 cujuscunque dixit *εὐποτον* esse: dicendum est igitur,
 aut rivum quendam ignobilem, atque adeo forsitan ab
 aliis scriptoribus haud memoratum, Cenchream vicum
 præterlabentem, hic designari; aut Erasinum forte
 fluvium, qui non longe a Cenchrea abest, hoc nomine,

*Æschyli temporibus, fuisse notum : εὑποτον ῥέος poetæ
nostro alibi etiam usitatum : vide infra v. 811."*

My good friend, Dr. Butler, has attempted to vindicate the reading of ἀκρην τε, but, when he has seen the note of Spanhem, I doubt not that he will reject it: "Recte monet Brunck. vulgatam lectionem tueri posse, nam βαθὺς λείμων v. 653. convallem significat, qui sine locis editioribus adjacentibus existere non potest: quis vero, nisi oculatus testis, collem loco ab Æschylo indicato imminere negaverit? Quin colles ibi fuisse ex oculato teste probabimus: Pausan. II. 36 κατιόντων δὲ εἰς Λέρναν, *qua ad Lerrnam descenditur*: quis autem de *descensu in plano* loquitur [my learned friend must allow to me the right of private opinion; for the word does not appear to me *necessarily* to imply an actual descent from a mountain: thus we use with the same latitude the similar phrases of 'to go up to town,' 'to go down into the country,' without meaning an actual ascent of, or descent from, a mountain; and so the Greeks used the word ἀνάβασις]: sed, ut rem extra controversiam ponamus, adferendus alter Pausaniæ loc. ex eodem capite, ad finem, Ἡ δὲ Λέρνα ἔστιν, ὡς καὶ τὰ πρότερα ἔχει μοι τοῦ λόγου, πρὸς θαλάσσην, καὶ τελευτὴν Λερναῖα ἄγουσιν

ἐνταῦθα Δήμητρι· ἔστι δὲ ἄλλος ἱερὸν, ἀρχόμενον μὲν ἀπὸ ὄρους, ὃ καλοῦσι Ποντῖνον· τὸ δὲ ὄρος ὃ Ποντῖνος οὐκ ἔῃ τὸ ὕδωρ ἀπορρεῖν τὸ ἐκ τοῦ θεοῦ, ἀλλ' ἐς αὐτὸ καταδέχεται· ῥεῖ δὲ ποταμὸς ἀπ' αὐτοῦ Ποντῖνος· καὶ ἐπὶ κορυφῇ τοῦ ὄρους ἱερὸν τε Ἀθηνᾶς Σαῖτιδος κ. τ. λ. : hic habes et montem, et montis cacuinen, ut de recepta lectione dubitare vix possis : obelum tamen ad ἄκρην habet Pors. 2." Dr. B. here interprets βαθὺν λειμῶνα v. 673. in the sense of "*convallē, quæ sine locis editioribus adjacentibus existere non potest* : " "Nimirum in vicinia fontis Lernæi convallis est, in qua prata erant pascendis pecoribus idonea ; his pratis vero colles imminebant : βαθὺς λειμῶν est igitur *pratū in valle depressiore*," Schutz : "Va dans les plaines fertiles de Lernes," French Translator : this last is the right translation, as Mr. Blomfield, who has collected very many instances of this usage, has seen. The reader can consult Mr. Blomfield's note, and I shall content myself with citing the very satisfactory observations of that wonderful scholar, Spanhem, in *Hymn. in Apoll.* p. 84, 5. and in *Cererem*, p. 717. which seem to have escaped the notice of Mr. B. "βαθύγειον ἐμὴν πόλιν—Cyrenas patriam suam, βαθύγειον urbem hic vocat Poeta eodem sensu, quo eandem condidisse dicitur Battus apud Pindar. *Pyth. Od.* 4: ἐν ἀργινόεντι μαστῶ, seu in *ubere terræ sinu*, sicut eundem loc. ibi explanant

veteres critici:—quam insuper vocem βαθύγειον de *fæcundo* arvo usurpat Chrysostom. nempe βαθύγειον καὶ λιπαρὰν αὐλάκα, *fæcundum frugibus et pinguem sulcum* Serm. II. in *Obscur. Vet. Test.* p. 618. T. VI. Ed. Savil. [Mr. Blomf. rightly observes that βαθεῖαν ἀλοκα in *Theb.* 593. means not *profundum sulcum*, but *fertilem*: so Plato, who is cited by the Schol. A. upon the passage, understood the word; for he explains the βαθεῖαν (as Chrysostom does the βαθύγειον) by λιπαρὰν: so too the Schol. B. explains βαθύχθονα in *Theb.* 312. by λιπαρὰν]: neque aliter et apposite quidem ad hæc Callimachi verba Lemnus insula vocetur γαῖα βαθυλήϊος, i. e. *frugibus abundans solum*, apud Apollon. L. 1. v. 830.: ita apud Æs. *prædices* dictus βαθύπλουτος, *Suppl.* v. 263. et leo Nemæus βαθύστερνος, seu *magni vel ampli pectoris*, apud Pindar. *Isthm. Od.* 3. 451.; in quibus nempe ac aliis id genus compositis illud βαθύς, seu βαθύ, *copiosum, et multum*, aut valde notat: quomodo etiam a Theocrito non solum βαθύς ὕπνος *Idyll.* 8. v. 65. sed παῖσδεν εἰς βαθὺν ὄρθρον, *ludere usque ad altum diluculum*, seu *summi mane* dicitur *Idyll.* 18. v. 404. sicut eadem locutione usus Polyænus *Stratæg.* L. II. c. 28. καὶ πάλιν βαθύς ὄρθρου τὸν αὐτὸν, atque *iterum summo mane eandem*; et quibus obiter illustratur similis locutio a Luca adhibita *Evang.* c. XXIV. v. 1. ὄρθρου βαθύς ἦλθον, ubi vetus

interpres, *valde diluculo venerunt* : " βαθὺν οἶκον—
 non *profundum domum*, ut hic interpres, sed vel
 totam, seu quantacunque eadem esset, *domum exsic-*
carunt, quod additur, seu exhausērunt Erysichthonis
 dentes; ejus nempe insatiabilis ingluvies : βαθὺς enim
 et βαθὺ pro *multo, copioso, abundanti*, ac formata
 inde composita, a Græcis passim dici obvium, ut
 βαθύχθον' αἶαν, *feracem terram*, apud Æs. *Sept.*
Theb. v. 312. et apud eundem *Suppl.* v. 563. βαθύ-
 πλουτον χθόνα, *fertilem admodum terram*, ac prout
 βαθυλήϊος ἄλλων νήσων, *segetibus abundans præ aliis*
insulis, Lemnus dicitur ab Apollonio L. 1. v. 380. :"
 upon the βαθύχθον' αἶαν *Theb.* 312. Schutz says :
 " Fertile, pingue solum, i. q. ap. Homerum ἐριβαλός
 et ἐριβαλάξ :—sic ap. Eurip. *Phæn.* v. 647. γύας
 Αἰράκας χλοηφόρους καὶ βαθυσπόρους," and Dr. Butler
 adds : " βαθὺ ἔθνος etiam dixit Philostr. in *Vita*
Apollonii 1. 4. pro gente, quæ opibus valebat, ubi
 adi sis quæ annotata." Stanley cites upon the 599th
 verse of the *Seven at Thebes*, Pindar *Nem.* 4. 13.
 φρένα βαθεῖαν, et *Nem.* 7. 1. βαθύφρονα : Olearius
 observes upon the passage, to which Dr. Butler
 refers : " βαθὺ, *abundans, copiosum, multum, opu-*
lentum : sic in *Vitis Sophist.* L. 1. Prodicus τοὺς
 εὐπατρίδας τῶν νέων καὶ τοὺς ἐκ βαθέων οἴκων ἀνι-
 χνεῦσαι, et L. 2. Hermocrates πατρῶων οἶκον βαθὺν
 nactus dicitur [compare these two passages with the

βαθὺν οἶκον of Callimachus above in the note of Spanhem]; estque adeo ἔθνος βαθύ, *gens opibus valens*: sic μακροῦ πλούτου βαθύς dixit Soph. in *Ajac.* [Rom. 11. 33. ὃ βάθος πλούτου καὶ σοφίας θεοῦ]: —βαθυχαῖος tamen *valde nobilem* notat Æsch. *Suppl.* v. 865." Spanhem says in his *Obb. in Hymn. in Pallad.* p. 580. "Eadem vero, quanquam a priscis auctoribus, modo *palus*, ab aliis *fluvius*, immo juxta Strabonem, p. 368. *palus* simul et *fluvius* paludi cognominis, eo *Lernæ* apud Argivos nomine diceretur (ac unde explicandus est obiter Æsch. a quo *Prom.* v. 653. Αἰέρνης βαθύς λειμῶν dicatur, *Lernæ* nempe *profundus campus*, seu πεδῖον, fluvio nempe illi æ paludi adjacens, et quomodo *prata Caystri*, seu λειμῶνας de ejusmodi πεδίσσῃ dixit, ut id antea vidimus ad superiorem *Hym. in Dian.* v. 257. Maro *Georg.* 1. 1. v. 384), haud eo minus tamen *Lerna*, *fons* etiam Argiæ aliquoties ab antiquis auctoribus et grammaticis dicitur."

v. 698.

βουκόλος δὲ γηγενής

ἄκρατος ὀργήν Ἀργος ἀμύεται, πυκνοῖς

ὅσσοις δεδορκώς τοὺς ἑμούς κατὰ στίβους.

"ἄκρατος ὀργήν, *fervidus iram*: ἄκρατος proprie dicitur de vino sine aquæ admistione, ideoque fervido, quod monuit Butlerus," *Gloss.* p. 164. But ὀργήν

here means *disposition*, or *temper*: the poet says that the herdsman, to whom this heifer belonged, was a man of a cruel disposition: on v. 386. Mr. B. says: “ὄργῃ, plerumque ira, interdum pro ψυχῇ, vel τρόπος ponitur, uti in h. l. intellexit Plutarch. Hesych. ὄργῃ-τρόπος. Soph. *Ajax*. 639.

οὐκ ἔτι συντρόφοις ὀργαῖς ἔμπεδος,

Antig. 355.

ἀστυνόμους.

ὀργὰς ἐδιδάξατο:

vid. Heringa *Obs.* p. 49.” *Gloss.* p. 140.

Toup, in his *Emendationes in Hesychium*, Vol. III. p. 294. cites these passages from Theognis,

εἰ δὲ φέρειν τὰ γελοῖα, θύεηφι δὲ καρτερὸς εἴης,
γεγνώσκων ὄργην ἦντιν’ ἑκάστος ἔχει,

Again,

μή ποτ’ ἐπαυέσσης, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
ὄργην, καὶ ῥύθμον, καὶ τρόπον, ὅστις ἂν ᾖ,

Again,

Τιμαγόρα, πολλῶν ὄργην ἀπάτερθεν δρᾶντι
γινώσκειν χαλεπὸν καί περ ἰόντι σοφῶ.

It is to be observed too that the Schol. A. and B. seem to have understood the word in the *Prometheus* in this sense—ἄκρατος ὁ μηδὲν ἡμερότητος ἐν ἑαυτῷ φέρων, ἀλλ’ ἄκρατος ὦν τῇν ὄργην, ᾗτοι ἀκαταπόνητος, μὴ κρατούμενος, Schol. A. ὁ πολὺς καὶ ἀκράτητος κατὰ τὴν ὄργην, Schol. B.

v. 64. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον.

“ αὐθάδης; *sibi placens*, ita glossæ veteres: *pertinax*, ‘*qui nisi quod ipse facit, nil rectum putat*,’ ut ait Terentius *Adelph.* 1. 2. 18. cf. Schneider ad Theophr. c. 23. pro metaphora cf. Oppian *Cyneg.* 1. 59. χαλκοῦ γενέεσσι τερήσας, ubi lege *τορήσας*,” *Gloss.* p. 103. “ ab αὐτὸς et ἄδω, *placeo*, quam etymologiam tradit Philoſ. in *Moral.* τούνομι ἔοικεν ἀπὸ τοῦ τρόπου κεῖσθαι· ὁ γὰρ αὐθάδης, αὐτοάδης τίς ἐστίν, ἀπὸ τοῦ αὐτὸς αὐτῷ ἀρέσκειν: unum hoc est ex iis vitiis, quod ab Episcopo summovet Doctor Gentium *Tit.* 1. 7. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδῃ, μὴ ὀργίλῃ, *non sibi pertinaciter placentem*, uti optime Beza: τῇ αὐθαδεΐᾳ plane contraria est *comitas*, seu *affabilitas*: αὐθαδεΐαν certe vulgo verterem *surliness*: Æsch. *Prom. V.* [194.] οἷδ’ ὅτι τραχὺς τε καὶ παρ’ ἑαυτῷ Τὸ δίκαιον ἔχων Ζεὺς,¹ i. e.

¹ Mr. Blomf. in his note upon this passage cites two references of Professor Porson to Eur. *Suppl.* 441. (431.) κρατεῖ δ’ εἰς, τὸν νόμον κεκτημένος Αὐτὸς παρ’ αὐτῷ, and to Sext. *Empiric. advs. Mathem.* 2. 31. μηδένας γὰρ ἐπιστατούντος νόμου, ἕκαστος ἐν χειρὶ τὸ δίκαιον εἶχε, and says in his *Gloss.* p. 118. “ παρ’ ἑαυτῷ τὸ δίκαιον ἔχων, *justitiam penes se habens, pro suo libitu regnans*.” This *pro suo libitu regnans* is exactly the meaning: the will of Jupiter was the law: thus Justin says in his *History*, bk. 1. c. 1. “*Arbitria principum pro legibus erant*,” and again in bk. 2. c. 7. “*Libido regum pro legibus habebatur*,” which is

αὐθάδης, Schol. πάντα δικαίως οἰόμενος ποιεῖν, αὐτὸς
 ἑαυτῷ ἄρεσκων, h. e. αὐθάδης, αὐτάρεσκος :—αὐθάδης
 semper in vitio ponitur, nec unquam bono in sensu
 usurpatur: metaphorice rebus inanimis tribuitur,
 κατὰ σχῆμα γλυκύτητος, et est ισχυρὸς, στεῖρρὸς,
firmus, durus: Æsch. ἀδάμαντινον ὦν σφηνὸς αὐθάδη
 γνάθον, *adamantini cunei, i. e. ferrei clavi, firmam,*

expressed by Tacitus in his *Annals*, bk. III. c. 26. "Nobis
 Romulus ut libitum imperitaverat." The two Scholiasts have so
 interpreted it, παρ' ἑαυτῷ τὸ δίκαιον ἔχων· πάντα δικαίως οἰόμενος
 ποιεῖν, αὐτὸς ἑαυτῷ ἄρεσκων, καὶ δίκαιον νομίζων εἶναι ἔπερ ἂν βούλη-
 ται πράττειν, Schol. A. τὸ γὰρ αὐτῷ δόξαν δίκαιον ἡγείται, καὶ
 ἀδικώτατον ἤ. Schol. B. Stanley adds in a bracketed addition,

"Stat pro ratione voluntas."

Casaubon (in Butler p. 137.) justly observes, "Sic Dio, p. 268.
 ἔχειν παρ' ἑαυτῷ τὸ δίκαιον, et videtur esse proverbium." It is
 precisely the same as the words ἰδίοις νόμοις κρατύνων, in v. 410.
 Spanhem, in his *Obb. in Hym. in Jov.* p. 5. Vol. II. ed. Ultrajecti
 1697., has erroneously understood the words of Prometheus in a
 good sense: "δικασπύλον Οὐρανίδῃσι—Jupiter vero ipse hic dicitur
 δικασπύλος, apud Æsch. autem præclare, non jura dans solum,
 sed juris omnis fons, παρ' ἑαυτῷ τὸ δίκαιον ἔχων, *apud semetipsum
 jus habens, Prom.* v. 186. unde scite eam in rem Plutarch. de
 eodem Jove, ceu summo Deo, *ad Princip. Inerudit.* p. 781.
 ὁ μὲν Ζεὺς οὐκ ἔχει τὴν Δίκην παρέδδον, ἀλλ' αὐτὸς Δίκη, καὶ
 Θεμὶς ἐστί: hinc ut verum utique et incorruptum Δικασπύλον
 decet, dictus idem a laudato modo tragico *Suppl.* v. 408. νέμων
 εἰκότως Ἀδίκᾳ μὲν κακοῖς, ὅσια δ' ἐννόμοις, ac præterea Ζεὺς Νεμέ-
 τωρ ab eodem dictus *Sept. Theb.* v. 490. quanquam alibi intuitu
 gravis poenæ, qua Jovis jussu plectebatur Prometheus, *eundem ut
 novis et iniquis legibus regnantem* redarguat Chorus in cognomine
Dramate, v. 150. νεοχμοῖς δὲ νόμοις Ζεὺς ἀθέσμως κρατύνει."

duram cuspidem—τὸ ἄκρον τοῦ σιδηροῦ ἥλου, inquit Schol." J. Duport in *Theophr. Char. Prælect.* p. 439—40. Casaubon observes upon the same passage of Theophrastus: "Omnino superbiae duo insunt mala; vana de sua præstantia opinio, et despectus aliorum: prius illud proprie αὐθάδεια est, posterius ὑπερηφάνια, sive ὑπεροψία: suffenus sibi est ὁ αὐθάδης, contumeliosus in alios ὁ ὑπερήφανος: ac vix est, ut in quo duorum istorum alterum insit, non et utrumque insit: quare etiam apud scriptores hæc passim videas omnia conjungi, atque eidem tribui:" "eodem modo," says J. Alberti in his *Observationes Philologicae in Sacros N. F. Libros* Lug. Bat. 1725., who quotes the passage, "hic a Petro (2 Ep. 2. 10.) καταφρονοῦντες, αὐθάδεις, et βλασφημοῦντες, junguntur."

PASSAGE IN TACITUS'S GERMANY ILLUSTRATED.

Trans Suionas aliud mare pigrum, ac prope immotum, quo cingi cludique terrarum orbem hinc fides, quod extremus cadentis jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet: sonum insuper mergentis audiri formasque deorum, et radios capitis aspici persuasio adjicit: illuc usque (et fama vera) tantum natura. Cap. XLV.

THIS passage has baffled the sagacity of critics in every age since the restoration of learning, but I trust that some little light will be shed on it by me, and I shall endeavour to discuss the merits of the different conjectures upon it with candour and impartiality, at the risk of being considered as one of the prolix critics.

Mare—quo cingi cludique terrarum orbem hinc fides.
 “Quod vulgo dicimus *la mer glaciale*: præter quam quod borealis pars sinusque maris Suevici, *la partie Septentrionale de la mer Baltique et les golfes de Finlande et de Bothnie*, quotannis frigore et glacie ita rigeant, ut sine maximis difficultatibus, teste erudito Rudbeckio, *Atlantica*, p. 323. navibus adiri non possint; Suionibus, qui classibus valebant, compertum quoque fuit mare glaciale, quod ultra gradum 81. æstate vel hieme, nullas naves admittit: vide eundem Rudbeck. loc. cit. p. 359.” Brotier. *Hinc fides*. “Parum apposite ad astronomicas rationes; in his enim terrarum finibus extremus cadentis solis fulgor usque in ortus, vel in ortum” [“Non sperno pluralem vocem, *ortus*; mallem tamen *ortum*,” Pichena: “*In ortum*—sic forte etenim legendum,” Kirchmajer: in Vossius’s *Libro veteri, In ortus*], “edurat, non quod ibi sit naturæ terminus; sed quod terræ ibi protendantur

ad gradum 72, ac proinde ultra circulum polarem Arcticum, sub quo, vi solaris cursus, viginti quatuor horas lucescit: hac de re si plura volueris, vide eruditum Varenium, *Geog. Generalis* 2. 25." Brotier. " *Cadentis solis* hic non recte fit mentio; *cadere* enim sol dicitur in sphæra recta, aut saltem non admodum obliqua: at vero in septentrionali tractu non tantum juxta veterum hypothesin, sed etiam rei ipsius veritatem, sol circuit et lambit, potius quam subit, horizon-tem: recte igitur in libro veteri sic concipiuntur hæc verba, *Quod extremum radens, jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet*," Vossius. That the reasoning of Vossius is not conclusive, may be learnt from this circumstance that, if we read *emergentis* in the subsequent clause, *sonum insuper emergentis*, we must allow that what *emerges* must have previously *sunk*, or, if we read *mergentis*, or *immergentis*, we must allow that Tacitus *might* have used *cadentis* in the previous clause for the same reason. *Sonum insuper emergentis audiri*. "Malim *se mergentis*; nam hæc persuasio rudis et cascæ plebis fuit, solem dum in oceanum cadit, stridorem edere non aliter quam si ignitum ferrum condatur in aquam: Posidonius apud Strabonem, l. 3. λέγειν φησὶ Ποσειδώνιος τοὺς πολλοὺς μείζω δύνειν τὸν ἥλιον ἐν τῇ παρωκεανιτίδι μετὰ ψόφον παραπλησίως, αἰσάνει σίζοντος τοῦ πελάγους κατὰ σβέσιν αὐτοῦ, διὰ

τὸ ἐμπίπτειν εἰς τὸν βυθόν : Florus de Decimo Bruto in Hispaniis bellante, *Non prius signa convertit, quam cadentem in maria solem, obrutumque aquis ignem, non sine quodam sacrilegii metu et horrore deprehendit* : Juvenalis ab illo ævo,

Sed longe Calpe relicta

Audiet Herculeo stridentem gurgite solem [14. 280.]:

quid D. Hieronymus, nonne in eodem errore, aut sermone? In *Eccles.* c. 1. ‘Sol ipse, postquam ardentem rotam Oceano tinxerit, per incognitas nobis vias, ad locum unde exierat regreditur.’” Lipsius: “Verbum *emergentis* a Ven. ac Bon. codicibus abest: si vero retinendum sit, aut cum Lipsio legerim *se mergentis*, aut potius *mergentis*,” Pichena: “Lipsius rationem habuit, cur legeret *se mergentis*, sed potuit verius *immergentis*,” Colerus: “Cum non visatur in antiquitus editis verbum *emergentis*, certe hinc tolli debebat; nam intelligunt tam prope se occidere solem, ut strepitum currus, equorumve hinnitum exaudiant aliaque,” Gruterus: “Et vero illa cascæ fuit plebis persuasio, mergi solem cadentem, et hinc stridorem nasci, perinde ut fit, si quando candens ferrum aqua extinguitur: sonus itaque fuerit non *emergentis*, sed *se mergentis*,” Conringius. “Melius *immergentis*, vel *se mergentis*:—ita Rhemanus e Cod. Kapp.: a MS. Turic. et editionibus veteribus abest *emergentis*; unde forte redundat:

emendabat Lipsius *se mergentis*: proprius ad veterum scripturam, *immergentis*; scribebant enim librarii *īmergentis*: porro stridentem solem passim exhibent poetæ, cum in Oceanum immergitur, nunquam vero cum inde emergit." Brotier. I, for my own part, prefer *immergentis*, and approve the reasoning of Brotier that the poets never speak of the *hissing noise*, when they are speaking of the rising sun. *Formasque Deorum, et radios capitis adspici persuasio adjicit.* "Cum pacé dictum sit, salva lectio et mens auctoris paulo altior videtur: per *Deorum* enim *formas* spectra Tacitus et dæmonum apparitiones designavit; semper enim ista per naturam frigoribus damnata loca Finniæ, Lappiæ, Norvagiæ, Islandiæ, &c. exercitiis infesta magicis et dæmoniacis illusionibus fuere," Kirchmayer. Oberlin, who quotes this opinion of Kirchmayer, refers us to *Annals*, bk. II. c. 24. *Ut quis ex longinquo revererat, miracula narrabant, vim turbinum, et inauditas volucres, monstra maris, ambiguas hominum et belluarum formas, visa, sive ex metu credita.* Oberlin also records another interpretation: "Forsan et ad auro-ram borealem hæc referenda putant, cujus miri lusus et luminis vibrationes, et apud alios barbaros, et apud ipsos Græcos, Deorum formas radiantemque superorum cœtum repræsentare sint visæ conjecturam hanc egregio loco ex De Pauw *Res, sur les Américains*

T. i. sect. 2. repetito, firmant." The Bipontine editors retain the reading of *Deorum*, and give a different interpretation: "Existimant effigies animalium impressas soli, unde deciduis seminibus præcipue in mari monstrificæ gignantur effigies, ut est apud Plin. *H. N.* 2. 3. credidisse et illas gentes." Longolius also retains *Deorum*, which he interprets of the *stars*, as in Ovid *Met.* i. 73.

Astra tenent cæleste solum, formæque Deorum.

Heinsius proposes *formæque decorum*. "Melius *formasque equorum*, ni forte *formas Deorum* accipias de Neptuno aliisque marinis Deis solem excipientibus," Brotier. Let us now see what the advocates for the conjectural reading of *equorum* have to urge: "Quorum Deorum? Nugæ; nam de sole tantum loquitur: nullum a libris veteribus auxilium: itaque timidius legerim, *formasque equorum*: apud Virg. *Formas ululare luporum*: superstitiosa gens equos solis et capitis divini radios cernere se somniabat," Colerus: "Non male suspicatur legendum *formasque equorum*, qui nempe crediti trahere solis currum," Conringius: "Affirmem juratus scripsisse Tac. 'Solum insuper emergentis audiri, formas equorum et radios in capite aspici, persuasio adjicit,'" Tan. Faber. I cannot but think that *formasque equorum* is the true reading, because it alone bears any relation to the subject, and Tacitus is, as Colerus observes,

speaking only of the sun, as the whole context proves: *radios capitis* certainly alludes to the rays, which incircle the head of the solar deity, and, as the words *sonum insuper immergentis* allude to the sun, we may reasonably conclude that the words, whatever they may have originally been, between *audiri*, and *radios capitis*, must be interpreted of the sun only.

As to the fact itself stated by Tacitus, *Quod extremus cadentis jam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet*, Colerus cites Saxo Grammaticus: "de Norvegia, in cujus parte extima ne noctu quidem diurnum sidus occultitur, ita ut continui solis præsentia alternos horarum dedignata successus utrique tempori pars luminis administratione deserviat: intelligit idem cum Tacito cœli marisve spatium." By far the best comment on the words of Tacitus is to be found in Chandler's *Travels in Asia*, p. 3. "To complete this wonderful day" [in the Mediterranean], "the sun before its setting was exceedingly big, and assumed a variety of fantastic shapes: it was surrounded first with a golden glory of great extent, and flamed upon the surface of the sea in a long column of fire: the lower half of the orb soon after immersed in the horizon, the other portion remaining very large and red, with half of a smaller orb beneath it, and separate,

but in the same direction, the circular rim approaching the line of its diameter: these two by degrees united, and then changed rapidly into different figures, until the resemblance was that of a capacious punch-bowl inverted: the rim of the bottom extending upward, and the body lengthening below, it became a mushroom on a stalk, with a round head: it was next metamorphosed into a flaming cauldron, of which the lid, rising up, swelled nearly into an orb, and vanished: the other portion put on several uncircular forms, and after many twinklings and faint glimmerings slowly disappeared, quite red; leaving the clouds hanging over the dark rocks on the Barbary-shore finely tinged, of a vivid bloody hue: and here we may recollect that the ancients had various stories concerning the setting of the sun in the Atlantic ocean; as for instance that it was accompanied with a noise, as of the sea hissing, and that night immediately followed: that its magnitude in going down apparently increased, was a popular remark, but had been contradicted by an authour, who observed thirty evenings at Gades, and never perceived any augmentation: one writer had affirmed that the orb became one hundred times bigger than its common size: this phænomenon will vary, as it depends on the state of the atmosphere: it is likely to be most remarkable, when westerly winds have

prevailed for some time; these coming over the Atlantic ocean, and bringing with them the gross vapours, which arise continually, or are exhaled, from that immense body of water." My very learned friend, the Rev. Mr. Patrick, to whom I showed this note, observed to me that Graham, on the authenticity of Ossian's poems (p. 379), after having quoted the passage of Tacitus, adds, "*The vulgar Highlander still believes that the sun, as he rises, and passes along the firmament, makes a rustling noise, which may be heard.*" The reader has already been presented with a beautiful account of the setting sun, as it was seen by the relater in the Mediterranean, and I shall now endeavour to amuse him with a lively description of the rising sun, as it was seen in a vessel by the elegant M. Savary, who left Alexandria, September, 1779. *Lettres sur la Grèce*, p. 7. "Nous jouissons, Madame, du plus beau teins du monde : le ciel est sans nuages, et le vent du sud-est nous pousse directement vers le port, ou tendent nos desirs : arrivés en haute mer, nous avons absolument perdu la terre de vue, et autant que les regards peuvent s'étendre, nous découvrons de toutes parts l'immensité des eaux, et la vaste étendue des cieux : que ce spectacle est imposant ! qu'il remplit l'âme de nobles idées ! Quoi ! c'est l'homme qui a fabriqué cette maison de bois à laquelle il confie sa fortune et sa vie ! Tranquille au

sein de cet abri fragile, qu'un ver peut percer, qu'un choc fait voler en éclats, il ose braver les fureurs de l'Océan ! Mais admirez les ressources de son génie : il commande aux vents, les enchaîne dans la toile, et les force de conduire à son gré sa prison flottante : voyageant d'un bout à l'autre de l'univers sur d'immenses plaines sans signaux pour le guider, il lit sa route dans le ciel : une aiguille tournée vers le pôle, et la vue des astres, lui disent en quel endroit du globe il se trouve : des lignes et des points que l'observation a fidèlement tracés sur le papier, lui marquent les îles, les côtes, les écueils, et son adresse sait les éviter : qu'il tremble malgré sa science ! Le feu des nuages s'allume sur sa tête, et peut embraser sa demeure : des gouffres sont ouverts sous ses pas, et il n'a entre eux et lui que l'épaisseur d'une planche : à voir son assurance, ne diroit-on pas que cet être foible se croit immortel ? cependant il doit mourir—— il doit mourir pour ne revivre jamais."

Illuc usque (et fama vera) tantum natura. "Vere depravatus locus, neque ego medicinam affero, sed quandam divinatiunculam profero; quæ tamen a corruptorum verborum vestigiis non longe recedit: ea est, *Illuc usque est fama: verum tantum tradita exponam: dextro* &c. quasi dicat, Sic aiunt, ego autem non affirmaverim, sed tantum quæ mihi tradita

sunt, referam: simile aliquid dixit *Ann.* XI. 'Sed nihil compositum miraculi causa, verum audita scriptaque senioribus tradam,'” Pichena: “Locus corruptissimus: Pichena aliquam emendationem adornavit: arbitrentur tamen acutiores an mea quoque emendatio ab amica magis Venere et Apolline veriore, *Illuc usque et fama: verum tantum natura arguit. Jam deextro Suevici: illuc usque et famæ sua constitit fides et auctoritas, inquit: ipsum verum, seu veritatem tantum natura arguit; quia qui ipsi viderint, præsertim Italici generis homines, haud ferme invenias,*” Colerus: “Pichenæ et Coleri lectio et duri sensus est, et multum valde a recepta abit: num satis est, si ita leviter immutes, *Illuc usque fama vera, et tantum natura: vel, Illuc usque, ut fama fert, tantum natura: vel denique, Illuc usque, ut fama vera, tantum natura,*” Conringius: “Perperam vulgo scribitur: scribe ex eodem libro, *Illuc usque, ut fama, non tamen natura:* ait Oceano hoc glaciali terminari quidem famam, sed non rerum naturam; illam enim etiam ulterius extendi,” J. Vossius: “Erudite, ut multa, hoc explicat Lipsius: tamen non placet sermonis cohærentia et omnino putem scribendum, *Illuc usque, si vera fama, tantum natura:* si verum est, inquit, illud, quod aiunt de stridore radiisque solis, sane sequitur ibi deficere hoc universum, nec ultra protendi,” Grotius: “Vossius

e libr. vet. profert probatque *Illuc usque, ut fama, non tamen natura*, quod esse dicit, ibi terminari famam, non rerum naturam : sensus bonus, sed non ex verbis," Ernesti : " Heinsius dabat, *Illuc usque, it fama vera tantum naturæ* : Bipontini paulo aliter, *Illuc usque, it fama : vera tantum natura*, i. e. vera sunt, quæ de cadentis et orientis solis confini fulgore dicta, et naturæ, sive rei ipsi conveniunt : longe alia, quæ fama addidit credentium," Oberlin : Grotius, who reads *Illuc usque, si fama vera, tantum natura*, is, in my opinion, the happiest in his conjecture : the expression is Virgilian, and Tacitus often imitates the Mantuan Bard,

Sæpe etiam effossis, si vera est fama, latebris,

Georg. 4. v. 42.

Let us now proceed to illustrate the meaning of Tacitus, which cannot be done better than in the words of that great man, Lipsius : " Aiunt corruptum locum, si quem alium in his libris ; at ego silentio transieram, ut purum et liquentem : et sane est : loquitur ut physicus, sed illius ævi, qui censebant Oceanum finem rerum, neque ultra naturam (hanc inferam) esse : Avitus Declamator, *Ita est rerum natura ; post omnia Oceanus, post Oceanum nihil* : Albutius Alexandrum Magnum compellans, *Eundem fortuna victoriæ tuæ, quam natura finem facit*, de

hoc ipso Oceano : Fabianus ad eundem, dissuadens tentare Oceanum, *Sine potius rerum naturam, quam fortunam tuam deficere* : Pedit Albinovanus, carmine, quo Germanicum revocat ab Oceano,

Dii revocant, rerumque vetant cognoscere finem :

crassuli fuerunt, nec orbem hunc vere orbem esse satis sciverunt : facit quod jam nunc de sole in Oceanum lapso dixit." And Brotier justly adds : "Ita de Oceano Indico Q. Curtius ix. 9. ait *ne naturam quidem longius posse procedere* : nunc vero fama illa non est vera : ultra terras Suionibus habitatas cognitasse novæ innotuere terræ, *le Spitzberg, la Groenlande, &c.* necdum tota patet natura : utinam auspiciis tot gentium, nauticâ arte celeberrimarum, navigationibus aliquando pateat ! Qui enim naturæ intimâ scrutabimur, si ne extima quidem cognoverimus?" Hence it was a vain attempt in Vossius and the Bipontine editors to endeavour to rescue Tacitus from his geographical errors.

What would they make of the following passage in the *Agricola*, c. xxxviii. *Nec inglorium fuerit, in ipso terrarum ac naturæ finæ cecidisse?* He says in the *Annals*, bk. 2. c. xxiv. of the German Ocean, *Hostilibus circum litoribus, aut ita vasto et profundo, ut credatur novissimum ac sine terris mare*, which the reader may compare with the first clause of the

chapter of the *Germany*, which we are discussing : Again in the *Agricola*, c. xxx. ‘ Nos, terrarum ac libertatis extremos — : nulla jam ultra gens, nihil nisi fluctus et saxa, et infestiores Romani — : postquam cuncta vastantibus defuere terræ, et mare scrutantur.’

I shall conclude this long Note with the following copious enumeration of the geographical errors of the ancients, which, I think, contains some very curious and very useful information. Lamy in his *Apparatus Biblicus*, translated by R. Bundy, (2d Ed. Vol. i. p. 85.) supplies us with these instances of classical ignorance in the science of Geography: “ How narrow soever this country may be, it was yet chosen by God, to be the theatre, upon which was to be performed his most sublime work (I mean the redemption of the whole world), and all the wonders, which preceded it: and it must be acknowledged that no other place was more proper than this, to answer his design, which, according to the prophets, was to spread his word over the whole earth; for Judea is exactly in the middle of the world, so far as it was then known, at the time of the Incarnation; the lower hemisphere has been discovered but a few years ago; and in ours the *Morini*, that is, the people of Picardy, are called by Virgil, the most distant

people in the world, *extremi hominum Morini*: nothing was then known of the Britons, to whom the English have succeeded, but their name: no countries were then known in Germany, but those, that bordered, and are south of, the Rhine; those about the Northern Ocean were almost unknown: those vast regions of Asia, which are now possessed by the Muscovites, Tartars, and Chinese, the ancients knew nothing of; and all Africa, except Egypt, and the countries bordering upon the Mediterranean sea, was then undiscovered; and the inhabitants of some other regions were so barbarous, and had so little commerce with the rest, that they had only the name and figure, but neither the understanding nor the manners of men: so that, at the time Jesus Christ came into the world, Jerusalem was, as it were, the centre of it, which the reader will see if he casts his eye upon the second plate: it represents all the then known world, and the people, which are not mentioned in it, were rather beasts than men: the books of the ancients furnish us with a hundred proofs of this truth: Plato reckons *Hercules's Pillars*, that is, the *Streights of Gibraltar*, which separate Spain from Africa, and the river Phasis, which runs into the Euxine Sea, to be the bounds of the inhabited world: in the time of Augustus it was doubted whether Africa was encompassed by the sea: Strabo

pretends that there was no going round it : Polybius says, that it was not then known whether Ethiopia was a continent : the country of Sheba was certainly either in Arabia, or Ethiopia, I believe in the former ; and yet the Gospel speaks of the Queen of Sheba, as one coming *from the uttermost parts of the earth*, (*Matth. xii. 42.*) : the Romans, in the time of Pompey, looked on Arabia as one of the borders of the earth ; and this conqueror, after having subdued Syria, was, for that reason, earnestly desirous of penetrating through Arabia to the Red Sea, and of carrying his conquests to the ocean, which he thought surrounded the whole world : the Celtæ, and Portuguese, were then thought to be the farthest and most distant people upon earth ; and the Hebrews had likewise the same idea of the extent of the world : with them, its boundary towards the east, was the Ophir of the Indies ; towards the north, the country of Magog, situated near Mount Caucasus, and Phiras, which was beyond the Danube, from whence Thrace had its name ; towards the west, Parsis, whether it be the Tartessus of Spain, or the Carthage of Africa, and Plus, which is Numidia, or Mauritania (to some of which places it was that the prophet Jonas would have fled, in order to have got out of God's sight) ; and lastly, the extreme parts of the world, towards the south, were, according to the Jews, Sabæa and Ethiopia (which they thought the

farthest part of the south, as Job speaks ix. 9. *Vulgate*: according to the Eng. Tr. it is *the chambers of the south*), which is very often taken for India."

Dr. Harris says in the 1st c. of his vast *Collection of Voyages and Travels*: "With respect to the figure of the earth, almost every eminent philosopher was of a different opinion: Thales, the father of the Greek philosophy, believed that it floated upon the water like a bowl; and Anaximander would have it that it resembled a column, or stone pillar; Democritus, otherwise a very great man, thought it hollow like a dish; and Anaximenes taught that it was flat, like a table, and sustained by the inferior air; Leucippus described it as approaching nearest the figure of a drum; in succeeding times, Lactantius, and Augustine thought the earth infinitely extended downwards, grounding this notion upon the Scriptures, or rather seeking assistance from them, in support of their opinion."¹ Again he says in p. 366. "Almost every

¹ Ogilby says in his *China*, p. 461. Vol. 2. and 3. "Besides the name, with which this country at the inauguration of a new Emperor is called, there are two more, much more common and unchangeable, from all antiquity, by which they daily call their Empire, viz. *Cungque*, and *Chunghoo*, both taken by them from its excellency, because the first signifies a *middle realm*, and the other a *middle garden*; the signification of the word

one has right notions now of the true figure and magnitude of the earth, whereas there was a time when both were unknown to such a degree, that the belief of the Antipodes was accounted and punished as an heresy: every one then conceived his own country to be the middle of the plain of the earth, and that the utmost limits of it, which touched the vault of heaven, were the sea, into which the sun, moon, and stars descended, when they set; and out of which they ascended again, when they rose; and hence it was that the utmost extent of land seemed to be no more than what an active and vigorous conqueror might, in a little time, be able to over-run and vanquish: how wild and ridiculous soever this may seem, it was, however, the principle, upon which all great heroes acted; as for instance, Alexander imagined he had penetrated to the utmost bounds of the earth, when he had but touched the borders of the Indies; he fancied, from some circumstances relating to the river Indus, which re-

middle seems to aim at a peculiar opinion of the Chineses, because the earth (as they say) is square" [The origin of this opinion may be found in the following page, where we are told that "*from the small difference between the breadth and length we may observe that China lies almost square, as themselves in their cards represent it*], and their realm lies in the midst of it."

E. H. B.

sembled those of the Nile, that he had found the source of that river in the Indies ; and actually fitted out a fleet on the Indus, which he fancied might have proceeded into Egypt ; and when he discovered his error in this respect, by his fleet's falling into the Persian gulph, he fell into another, and still greater error ; which was, that all must be sea beyond, and that consequently, he had reached the very limits of the world : as wise and knowing a people as the Romans were, they fell into the same error, with respect to the Northern Ocean, and fancied that beyond the extremity of Scotland lay that boundless sea, which terminated the world." Dr. Harris justly observes, that "it was from being confined to short trips by sea, I mean in point of space, though, from their want of skill, the ancients made them long enough in point of time, that they fell into those gross errors, which were so unworthy of their science and penetration in other respects."

Strabo says in his 15th Book : τοῦτο μὲν οὖν εὖ· οὐκέτι δὲ καὶ τοῦ μέλανας εἶναι καὶ οὐλότριχας τοὺς Αἰθίοπας, ἐν ψιλοῖς τοῖς ὕδασι τὴν αἰτίαν τιθέναι [τὸν Ὀρησίκριτον]· μέμφεσθαι δὲ τὸν Θεοδόκτην εἰς αὐτὸν τὸν ἥλιον ἀναφέροντα τὸ αἶτιον, ὥς φησιν οὗτος,

ἢς ἀγχιτέρμων ἥλιος διφρηλατῶν

σκοτεινὸν ἄνθος ἐξέχρωσε λιγνύος

εἰς σώματ' ἀνδρῶν, καὶ συνέστρεψεν κόμας
μορφαῖς ἀναυξήτησι συντήξας πυρός·

ἔχοι δ' ἂν τινὰ λόγον· φησὶ γὰρ μήτε ἐγγυτέρω τοῖς
Αἰθίοψιν εἶναι τὸν ἥλιον, ἢ τοῖς ἄλλοις· ἀλλὰ μᾶλλον
κατὰ κάθετον εἶναι, καὶ διὰ τοῦτο ἐπικαίεσθαι πλέον
[It is evident from his saying that the sun is not
nearer to the Ethiopians than to any other people
that *Onesicritus conceived the earth to be one plain*,
not an oblate spheroid.] ὥστ' οὐκ εὖ λέγεσθαι ἀγχι-
τέρμονα αὐτοῖς τὸν ἥλιον, ἴσον πάντων διέχοντα· —
καὶ τὸ πάντων ὃ ἴσον ἀπέχειν τὸν ἥλιον πρὸς αἰσθησιν
λέγεται, οὐ πρὸς λόγον· καὶ πρὸς αἰσθησιν οὐχ ὡς
ἔτυχεν, ἀλλ' ὡς φαμὲν σημείου λόγον ἔχειν τὴν γῆν
πρὸς τὴν τοῦ ἡλίου σφαῖραν· ἐπεὶ πρὸς γε τὴν τοιαύτην
αἰσθησιν, καθ' ἣν θάλπους ἀντιλαμβάνομεθα, ἐγγύθεν
μὲν μᾶλλον, πόρρωθεν δὲ ἥττον, οὐκ ἴσον· οὕτω δ' ἀγχι-
τέρμων ὁ ἥλιος λέγεται τοῖς Αἰθίοψιν, οὐχ ὡς Ὀνησίκρο-
τος δέδεκται.

EMENDATION OF A PASSAGE

IN THE

HIPPOLYTUS.

v. 390.

ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγώ,
οὐκ ἔσθ' ὁποῖα φαρμάκῳ διαφθερεῖν
ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

“Vulgo φρονοῦσ’, sed προγνοῦσ’ e Codice A. ediderunt Musgr. et Brunck:” [for my own part I prefer the common reading] “διαφθεῖρειν significat *abolere*, hic vero usu metaphorico *oblivisci*.” If διαφθερεῖν means here, as the learned Professor says, *oblivisci*, the remainder of the sentence, ὥστε τοῦμπαλιν πεσεῖν φρενῶν is superfluous, has no meaning whatever, and must, therefore, be expunged as “*weeds that have no bus’ness there*,” for, upon this interpretation,

the sense is this : " As, then, I happen to be sensible of this human infirmity, there is no medicine, by which I could be brought to forget this passion, so as to fall into the opposite state of mind : " but surely the state of mind opposite to *love* is *hatred*, and not *forgetfulness* ; and this consideration will convince every impartial reader and critic that there is some corruption in the text, as is, indeed, evident, from the translation of it, which is given above. When the Professor has seen my view of the passage, of which the sense is *imperfect* and *inconsequential*, as it stands, I am sure that he has too much candour not to acknowledge the propriety, and too much sense not to see the necessity, of the interpretation, for which I contend. I am not aware that I have been anticipated in the conjecture : I read, point, and translate, the passage thus,

ταῦτ' οὖν ἐπειδὴ τυγχάνω φρανοῦσ' ἐγὼ,
 καὶ κ' ἔσθ' ὁποῖα φαρμάκω διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν,
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν,

¹ The expression γνώμης ὁδόν occurs also in v. 290.

καὶ σύ θ' ἠδίων γενοῦ,
 στουγνήν ὀφρὺν λύσασσα, καὶ γνώμης ὁδόν,
 but some participle, such as λέξασσα, is understood before it,
 which is implied from λύσασσα, as in the other passage,
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

"As then I am sensible of this (human infirmity), and as there is no drug, by which I was likely so thoroughly to change the colour (of my complaint), as that the opposite effect should be produced upon my mind (that is, of turning love into hatred), I will tell even to you the plan, upon which I determined in my own mind."¹ I conceive that it is unnecessary to produce instances of the improper omission, and the improper addition of καὶ before οὐκ, but the Professor says on v. 383. οὐκ ἐκπονοῦμεν, "aliam lectionem κοῦκ habent E. P. et Lasc.;" nor is it necessary to vindicate by examples the elegant use of δὲ in λέξω δὲ:² it will also readily be admitted by every scholar that φάρμακον often signifies a colour

¹ If I might venture to make a conjecture, I would propose ὥστ' εἰς τοῦμπαλιν πεσεῖν φρενῶν for ὥστε τοῦμπαλιν, which appears to me at least a very harsh expression: thus Lucian *Cataplo* 14. cited in Heyne's *Epictetus* p. 36. says, ἐπιστρέφονται γοῦν εἰς τοῦπίσω, ὡς ἰδούσῃρωτε, which passage deserves particular notice; for it has been objected to my interpretation of τοῦμπαλιν that it does not necessarily imply the *direct contrary*; but Lucian had a better knowledge of human nature, and asserts with truth, that *the hate, wherewith the ardent, but slighted lover hates his former mistress, is as great (and perhaps greater) than the love, wherewith he loved her.*

² The reader will, however, find a few in the *Appendix*, to remove every ground of objection.

used by painters, and, that διαφθεῖρῃν is a *technical term of painters*, may be learnt from this fact, that the painters called their mixtures φθοραὶ, and must therefore, necessarily so use the verb φθείρειν, and its compounds, whenever they had an occasion for a verb in an analogous sense. But the word φάρμακον, which signifies both *a medicine, or a remedy, and a colour*, naturally suggested this metaphorical use of διαφθεῖρῃν in this passage of Euripides.

Since I wrote these observations, I have met with the following passages. We have in the *Prometheus*, v. 664. διαφθορὰν Μορφῆς, where Mr. Blomf. says, "*Formæ ruina sc. in vaccam mutatio*," Gloss. p. 161. διαφθορὰ μορφῆς signifies *a total change of form by a metaphor taken from the art of painting*: I understand in the same sense the word διαφθορὰ in this passage of Sophocles *Æd. Colon.* v. 552.

τὰς αἱματηρὰς ὀφθαλμῶν διαφθορὰς,

which Brunck translates by *cruentis vulneribus confossos fuisse oculos*, which is indeed harsh and forced, when it is compared with my more simple interpretation, which is, '*the staining of his eyes with blood.*' Junius, in his very amusing and very erudite work, *de Pictura Veterum*, L. 3. c. 2. Ed. Rotterdam, 1694. p. 164. cites these words from Eunapius in Jamblichus, οἱ τοὺς ἐν ὄρα ΓΡΑΦΟΝΤΕΣ, ὅταν

χαρίζεσθαι τι παρ' ἑαυτῶν εἰς τὴν ΓΡΑΦΗΝ βούλη-
 θῶσι, τὸ πᾶν εἶδος τῆς ὁμοιώσεως ΔΙΑΦΘΕΙΡΟΤΣΙΝ,
 ὥστε ἅμα τε τοῦ παραδείγματος ἡμαρτηκέναι καὶ τοῦ
 κάλλους. The subsequent passages cited by him in
 p. 169. are decisive: "Plutarchus quoque de Ora-
 culorum Defectu, ἄνευ ΦΑΡΜΑΚΕΙΩΝ συντριβέντων
 καὶ ΣΤΜΦΘΑΡΕΝΤΩΝ ἀλλήλοις, οὐδὲν ἦν οἷόν τε
 τοιαύτην διάθεσιν καὶ ὅψιν—Dionysius Halic. περὶ
 συνθ. ὀνομάτων, Οἱ τὰ ζῶα γράφοντες, τὰ αὐτὰ
 ΦΑΡΜΑΚΑ λαμβάνοντες, οὐδὲν εἰκότα ποιοῦσιν
 ἀλλήλοις τὰ μίγματα: *has colorum commixtiones*
φθορὰς vocant: τὰς μίξεις ΦΘΟΡΑΣ οἱ ζωγράφοι
 λέγουσιν Porphyrius, L. 4. de Abstinentia, Ἀπολλό-
 δωρος, ὁ ζωγράφος, ἀνθρώπων πρῶτος ἐξευρῶν ΦΘΟ-
 ΡΑΝ, καὶ ἀπόχρωσιν σκιᾶς, Ἀθηναῖος ἦν Plutarch.
Bellone, an Pace illustriores fuerint Athenienses:
idem tamen de Iside et Osiride, ΦΘΟΡΑΣ καὶ ἐπιχρώ-
σεις appellat: denominationis hujus rationem adfert
 Plutarch. *Sympos. Problem. VIII. 5.* πάντα τὰ
 μεμιγμένα τῶν ἀμίκτων ἐπισφαλέστερα πρὸς σῆψιν
 ἐστι· ποιεῖ γὰρ ἡ μίξις μάχην, ἡ δὲ μάχη μεταβολήν,
 μεταβολὴ δὲ τις ἡ σῆψις· διὸ τὰς τε μίξεις τῶν
 χρωμάτων οἱ ζωγράφοι ΦΘΟΡΑΣ ὀνομάζουσι, καὶ τὸ
 βάψαι ΔΙΗΝΑΙ κέκληκεν ὁ ποιητής· ἡ δὲ κοινὴ συνήθεια
 τὸ ἄμικτον καὶ καθαρὸν, ἈΦΘΑΡΤΟΝ καὶ ἀκήρατον:
vide quoque eundem Plut. περὶ τοῦ Εἰ τοῦ ἐν
Δελφοῖς." The passage is this p. 610. Vol. iv. Ed.

oct. Wytttenbach, τὸ δὲ ἐν εἰλικρινὲς καὶ καθαρὸν
 ἐτέρου γὰρ μίξει πρὸς ἕτερον ὁ μiasμὸς, ὥς που καὶ
 Ὅμηρος ἐλέφαντά τινα φοίνισσόμενον βαφῇ μαιίνεσθαι
 φησι· καὶ τὰ μιγνυμένα τῶν χρωμάτων οἱ βαφεῖς
ΦΘΕΙΡΕΣΘΑΙ, καὶ **ΦΘΟΡΑΝ** τὴν μίξιν ὀνομάζου-
 σιν· οὐκοῦν ἐν τε εἶναι καὶ ἄκρατον αἰὲ **Τῷ ΑΦΘΑΡ-**
Τῷ καὶ καθαροῦ προσήκει. In the Treatise περὶ
 τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης,
 Plutarch says, ὅρεσι δὲ καὶ πεδίοις καὶ θαλάσσαις
 πολλὰ μὲν ἀφ' ἡλίου μορφαὶ **ΧΡΩΜΑΤΩΝ** ἐπιτρέ-
 χουσι, καὶ σκιαῖς, καὶ ὁμίχλαις, ὅας **ΦΑΡΜΑΚΟΙΣ**
ΓΡΑΦΙΚΟΙΣ μιγνύμενον ἐπάγει βαφὰς τὸ λαμπρόν.
 So also I, with a learned friend, who suggested the
 remark to me, understand the word φθείρουσιν as
 signifying *stain, corruption*, in the verse of Menander,
 cited by St. Paul 1. Cor. 15, 33.

φείρουσιν ἤδη χρῆσθ' ὁμιλίας κακαί.¹

¹ εἰ δέ τις ἡμᾶς βιαίως ταῦτα λέγειν νομίζει, σκοπησάτω ὅτι ὁ
 Ἀπόστολος οὐ μόνον οὐ κωλύει μαρθάνειν Ἑλληνικὴν παιδείαν,
 ἀλλὰ γὰρ φαίνεται καὶ αὐτὸς μὴ ἀμελήσας αὐτῆς, ἕνεκεν τοῦ
 γινῶναι πολλὰ τῶν εἰρημένων τοῖς Ἑλλήσιν· ἐπεὶ πόθεν ὁρμώμενος
 ἔλεγε,

Κρήτες αἰὲ ψευσταί, κακὰ θηρία, γαστέρες ἀργαί,
 εἰ μὴ τοὺς Ἐπιμενίδου, τοῦ Κρητὸς, ἄνδρος τελεστοῦ, ἀνεγνώκει
 χρησμούς; ἢ πόθεν ἐγνώκει τὸ

τοῦ γὰρ καὶ γένος ἐσμέν,

We must trace to the same source the following phrase, of which Alberti in his *Observationes philologicæ in sacr. N. F. Libros*, Lug. Bat. 1725. p. 359. has collected four instances: "*Ep. 1. ad Tim. c. VI. 5. διεφθαρμένων ανθρώπων τὸν νοῦν*: eadem phrasi utitur Isocrates ad Demon. p. 17. ὅταν γὰρ ὁ νοῦς ὑπὸ οἴνου διεφθαρῇ, *ibid.* paulo post, διαφθαρείσης τῆς διανοίας, et Eunapius, ψυχὴν διεφθαρμένοι."

The following passage of Ælian, cited by Alberti in his *Periculum criticum* p. 32., affords an additional testimony to the truth of my opinion, that the word was a technical term, used by painters, and originally applied to the mixture of colours; and that from this, the primary idea, it derived, by a very natural process of reasoning, the metaphorical meaning of *corruption, deterioration by mixture, adulteration*, and other analogous ideas: "*Ad Tit. 2. 5. 7. ἐν τῇ διδασκαλίᾳ σου ἀδιαφορίαν &c.*: supple ex præced. παρεχόμενος: dissentiunt non uno modo hic

εἰ μὴ τὰ Φαινόμενα τοῦ ἀστρονόμου Ἀράτου ἠπίστατο; ἀλλὰ καὶ τὸ,

φθείρουσιν ἥθη χρῆσθ' ὁμιλίας κακαί,

δείκνυσί μὴ ἀνήκοον τῶν Εὐριπίδου Δραμάτων τυγχάνοντα, Socrates *Histor. Eccles.* L. 3. c. 16. cited in Toup's *Emendat. in Suid.* Vol. I. p. 132. Ed. 1790.

codices : unde modeste interrogat Pricæus, an ἀδιαφορίαν Apostolus scripserit : non putem ; nam ἀδιαφορία non leve est in docendo vitium ; loquitur enim Apostolus de διδασκαλία, in qua hanc exigit ἀδιαφορίαν : contortum est, quod adfert Noster, quando idem significare vult ac ἀπροσωποληψίαν : non dubito, quin talem ἀδιαφορίαν jubeat Apostolus, qua doctrina ad virginis instar incorrupta maneat, aut nulla admistione alienæ doctrinæ adulteretur : a quo instituto discedunt οἱ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ut Apostolus 2 Cor. II. 17. : huc pertinet elegans locus Æliani V. H. 12. 1. p. 663. ubi de ingenua virgine Cyrum dixisse refert, ταύτην μόνην—ἈΔΙΑΦΘΟΡΑΝ ἤγαγες, αἱ δὲ λοιπαὶ ΚΑΠΗΛΙΚΩΣ ἔχουσι, *Hanc solam incorruptam adduxisti ; reliquæ vero fucatam (sive meretriciam, aut simile) gerunt speciem.*”

The passage of Ælian is also remarkable on another account ; for, by the connection, which is here made between ἀδιάφθοραν, and καπηλικῶς, we learn the fact that καπηλεύειν, which has so long tormented the critics, signifies *to corrupt*, derived from the practice of vintners, *suttlers, retailers*, who deteriorate their wines by the infusion of water : “ In voce καπηλεύειν est [on 2 Ep. ad Corinth. 2. 17. καπηλεύοντες τὸν λόγον τοῦ θεοῦ] *metaphora a cauponibus, qui vinum aqua miscent, atque ita vendunt lucri causa :*

vetus interpres ideo vertit, *adulterantes*: quod de sophistis, et hic de falsis doctoribus commode dicitur: elegantia hanc in rem loca observaveram ex Luciano et Max. Tyrio; sed video hæc, et alia insuper, jam præoccupasse cl. Bos, cujus *Exercit.* vide, coll. cl. Casaubon. ad Theophrast. p. m. 284.: quibus addo *Ælian V. H.* 12. c. 1. p. 660. *γυναικῶν καπηλικῶς τῶ κάλλει χρωμένων*: ibid. p. 663. *καπηλικῶς ἔχουσι*, quod etiam dixit Comicus *Plut. Act.* 4. *Sc.* 5. ubi Scholia *καπηλικῶς* explicant *πανουργικῶς*: cl. Alexand. *Protrept.* p. 60. οὐ καπηλεύεται ἡ ἀλήθεια, ut hic *καπηλεύειν τὸν λόγον*, pro quo inf. 4. 2. *περιπατεῖν ἐν πανουργίᾳ, καὶ δολοῦν τὸν λόγον* dixit: cui opponitur illud Arriani *Exp. Al.* L. 7. c. 18. p. 298. ἀδόλως τὴν ἀλήθειαν φράζειν, Hesych. *καπηλεύοντες· πρᾶγματευόμενοι.*" J. Alberti's *Obs. Philologicae*, p. 359. But I must defer to another opportunity the discussion about this contested word.

It is a curious circumstance that Euripides should say, as he does here, *that there was no drug, which was supposed to possess the power of converting love into hatred*, when the *Herba Promethea* is said to have had this power: "It was supposed to spring from the blood of Prometheus, which flowed to the ground, as the vulture preyed upon his liver:—this plant was supposed to possess many extraordinary

properties ; and was much used in magical rites, and incantations : its juice was black, something like that of the *crocus*, and of the same colour ; and by the description given of the root, which was forked, it much resembled the *circa*, or *mandragora* :—in an allegorical sense, this herb may signify reason, which subdues the fiery emotions of the soul : a similar sense may be ascribed to the *Moly* of Homer, the *Golden Bough* of Virgil, the *κρόδεμνον*, or *Fillet*, of Ulysses, the *Porphyris* of Agamemnon : Valerius Flaccus, bk. VII. v. 355. has introduced Medea, as employing this herb in incantations : Propertius talks of a potent herb, which he calls *Promethean*, the effect of which was to produce antipathy and hatred,

Invidia sumus : num me deus obruit ? An quæ

Secta Prometheis dividit herba jugis :

the mention of these opinions of the ancients, respecting the power of herbs, in charms and incantations, shows that they are not unlike the popular opinions, which prevail very generally, at this day : the reader can hardly avoid recollecting, on this occasion, the beautiful fiction, in the *Midsummer's Night-Dream* of Shakespeare, respecting the use of the two flowers, one of which had the power of producing love, the other hatred." Preston's *Notes and Observations on the Argonautics of Apollonius Rhodius*, subjoined to his *Translation*, Vol. II. p. 167.

JUVENAL ILLUSTRATED.

JUVENAL, in his fifth satire, declaims against the great distinction, which was made in the houses of the great, between the giver of the entertainment, and the parasites, or clients, who were admitted to his table: the Satirist gives a variety of instances, which the reader may consult at his leisure: the object of his satire seems to be not so much to ridicule and stigmatise the custom itself, which was, probably, practised in a moderate degree at the tables of all the great, and which was, like many other Roman customs, imported from the East, as to represent to those contemptible, but numerous persons, whom he is addressing, the disgrace of submitting to such indignities daily, by their own choice: these parasites and clients had never the same enjoyment at their own houses, whereas other people lost nothing of their dignity by occasionally submitting to the custom, because they might, perhaps, have enjoyed the distinction as often themselves at their own table. In the account, which Golam Hossein Khan gives of one Nassyr Daood Aaly-Khan in Mr. Tennant's *Indian Recreations* (Vol. I. p. 253. 2d Ed.), the eastern historian says;

“ He also contented himself with his legal fees ; and this pittance, joined to his portion of the paternal estate, he managed with so much economy, as to enable him to relieve the needy, and to administer comfort to widows and orphans, whom he admitted to his table ; *without attempting to live on better fare in private by himself.*” Mr. Tennant then presents us with this curious account of Indian entertainments : “ This alludes to the Indian method of giving entertainments ; which, if judged by our notions, is strongly marked with indelicacy : the guests all sit upon a square carpet : the master of the feast being placed at the north-side : a number of separate dishes are placed before him ; and *a different assortment less delicate along the two sides, according to the rank of the guests : towards the farther end of the carpeting, the guests of inferior note are seated, and the dishes are, before them, greatly inferior both in number and quality :* this management, so indelicate, according to our ideas, was conspicuous even at the tables of the most illustrious Romans : a different species of bread, and an inferior wine, were served to the guests, from that used by the giver of the entertainment : vide Juv. *Sat.*”

The same custom prevails among the Russians, who have retained many eastern customs, as will appear by

the following extract from the Travels of Dr. Clarke, p. 162. "The curious spectacle presented at their dinners has no parallel in the rest of Europe: the dishes and the wines correspond in gradation with the rank and condition of the guests: those, who sit near the master of the house, are suffered to have no connection with the fare, or the tenants, of the lower end of the table; and nothing would so much distress a Russian prince, as sending for a portion of the soup, or the viands, which are there placed: that, which he intends for the gratification of the favoured few around him, is generally carried to them; nor is it usual to ask for any thing:" Again in p. 634. "The etiquette of precedence, so rigorously observed at a Russian table, prevails also in the order of the dishes and bottles arranged for the guests: in barbarous times we had something like it in England: perhaps the custom is not even now quite extinct in Wales; it is preserved in large farm-houses in remote parts of England, where all the family from the master to the lowest menial, sit down to the same table: the choicest dishes are carefully placed at the upper end, and are handed to those guests, who sit near the owner of the mansion, according to the order, in which they sit; afterwards, if any thing remains, it is taken gradually to the rest." If the Russians, as I suppose, have retained this among other Eastern

customs, it does not, as he seems to imagine, prove the barbarity of the Russian: surely he would not pronounce the Romans, who had the same custom, in the age of Juvenal, barbarians from this circumstance.

LUCRETIVS ILLUSTRATED.

LUCRETIVS, in his description of a Græcian procession in the honour of the mother of the gods, has the following passage:

*Ergo cum primum magnas invecta per urbes
Munificat tacita mortales muta salute,
Ære atque argento sternunt iter omne viarum,
Largifica stipe ditantes, ninguntque rosarum
Floribus, umbrantes matrem comitumque catervas.*

Bk. 2. v. 624.

Mr. Mason Good thus translates the passage:

“ Thus moves the pompous idol through the streets,
“ Scattering mute blessings, while the throngs devout
“ Strew in return, their silver, and their brass,
“ Loading the paths with presents, and o’ershad
“ The heavenly form, and all th’ attendant train
“ With dulcet sprays of roses, pluck’t profuse.”

Hence it seems that he refers *umbrantes* to *ningunt rosarum floribus*: if I am not mistaken, Creech, in the Index to his Edition of Lucretius, under *ningunt*, or *umbrantes*, as well as in the Note, does the same: this interpretation seems to me very harsh and forced: I understand, by *umbrantes*, that 'they shaded the idol and her attendants,' *as in the subsequent passage of Tavernier, 'with umbrellas.'* That umbrellas of ceremony were used in the religious solemnities of the Greeks appears from Potter, in his account of the Panathenian Festivals, Vol. i. p. 454. Tavernier is speaking of the "Pilgrims, who go from Bampour to visit the great Ram, i. e. the chief God, which stands in the kingdom of Carnatica: they go 4000 persons, men, and women, in a company, and in pallakies covered with velvet, or satin, purfled with gold, and hung with gold and silver fringe, in which they carry their idols: on each side of every pallakie went a man, with a large fan made of ostrich's and peacock's feathers of various colours, and the handle overlaid with gold and silver, with which they keep the flies from the idol's face; and *on the same side there goes one with a fan like a target, which is adorned with feathers like the former, but has little bells of gold and silver round the edges: this is to keep off the sun from the idol, and sometimes they shake it, to please the idol, as they imagine,*

with the sound of the bells. Collection of Dr. Harris, Vol. I. p. 840. fol. We have another instance in Dr. Fryer's *New Account of East-India and Persia*, p. 160. "And now we returned into the market-place [at Gocurn], having obtained leave to seat ourselves by the chief-captain to see their Duels pass by in pomp, being to do their devoirs to a Mother Pagod: at the upper end of the high-street were two great moving pageants drawn on wheels, two stories high, with a cupulo on the top, which was stuck round full of streamers of orient colours; the inferiour stories were painted with deformed figures of their saints, on every side portals: in the lowest was placed the Duel, attended by their chief priests, with a dark blue cope over their shoulder, their under-garments white, and puckerries on their heads, a mussal within, and an *oftagary*, (*a skreen of siloer and velvet with sarcenet borders*) to keep off the sun."

Since I wrote these remarks, I have met with the following passages in Spanhem's *Observations upon Callimachus*, where there is a mention of these umbrellas of ceremony: "A choro eadem Thesmophoria celebrantium mulierum, ac inter requisita ad illud sacrum, adducuntur ab Aristoph. *Θεσμοφ.* [v. 821. Ed. Brunck.],

ἡμῶν μὲν γὰρ σῶν ἔτι καὶ νῦν
 τάντιον, ὃ κανὼν, οἱ καλαθίσκοι,
 τὸ σκιάδειον."

In Hymn. in Cererem p. 652. "Quod de pompa etiam Cereris Eleusinia vel inde liquet, quod umbella, seu σκιαδίῳ, de quo supra obiter contra solis æstum, caput solerent tegere mulieres κανηφόραι, ut liquet e priscis Comici enarratoribus *Avib.* p. 610. τὸ σκιαδειον κατασκευάσµατι, ὅπερ ἔχουσιν αἱ κανηφόροι ἀπιοῦσαι εἰς τὰ Ἐλευσίνια, ὑπὲρ τοῦ μὴ κάεσθαι ὑπὸ τοῦ ἡλίου: haud aliter quam in Σκίροις, Minervæ apud eosdem Athenienses festo, factum quoque, ab iisdem Aristophanis interpretibus traditur *Concionatr.* p. 725.: quanquam σκιάδειον a mulieribus Thesmophoria celebrantibus similiter adhibitum videatur e loco jam ante ad v. 1. adducto ex ejusdem Comici *Θεισμοφ.* p. 810., sed cujus rei haud una ratio esse potuit; mense enim Pyanepsione, qui partem Octobris et Novembris occupabat, celebrabantur Athenis Thesmophoria, quo tempore haud adeo adversus solis ardores, quam contra alias cœli injurias, ac præterea *ad pompam e mulieribus constantem, spectare ejusmodi σκιαδίων, seu umbellarum gestamen.*"

In Hymn. in Cererem, p. 664. But the following passage on the same *Hymn* p. 733. is more decisive, because there is a mention of attendants, who, I conceive, often performed this office of holding the

umbrella over the female train : “ Unde quod nobiles illas *κανηφόρους*, seu *λικνοφόρους* puellas insuper decuit, umbellam eadem contra solis æstum (qua de re jam ante dictum est ad v. 7.) aliasve cœli injurias ferre in pompis id genus solitæ, et quidem sella eis a pedissequis pone lata, ut id liquet ex Aristophane ejusque enarratoribus *Avibus*, p. 610 et 611. ac vidit jam in *Panathenæis*, c. xxiii. eruditissimus Meursius.”

A PASSAGE IN PERICLES'S FUNERAL ORATION ILLUSTRATED.

Εἰ δέ με δεῖ καὶ γυναικείας τὴν ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχείᾳ παραινέσει ἅπαν σημανῶ· τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι, ὑμῖν μεγάλη ἡ δόξα, καὶ οἷς ἂν ἐπ' ἐλάχιστον ἀρετῆς πέρι ἡ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ. Bentham's *Λόγοι Ἐπιτάφιοι*, p. 17.

“ The Scholiast has τῆς σωφροσύνης· μὴ γὰρ αὐτὴ ἀρετὴ ταῖς γυναιξὶν ἔνεστιν· οὐ γὰρ ἀνδρεία, ἡ δικαιοσύνη, ἡ φρόνησις, and agreeably hereunto Fr. Portus, *Mulierum rectum institutum est domi se continere, pudice et honeste vitam agere*, &c. but Q. whether

the *γυναικεῖα ἀρετῇ* is not rather their natural proneness to the softer passion of pity and concern, which certainly argues a virtuous disposition, though it may be indulged too far: such extravagant indulgence he cautions them against, by telling them *τῆς ὑπαρχούσης φύσεως μὴ χείροσι γίγνεσθαι*, *that their not behaving on this occasion unworthy of their noble descent*, (their being Athenians by birth, as the word *φύσις* intimates in Plato's *Epitaph.* p. 16. l. 17.), *καὶ οἷς* (or, as some copies read, *ῆς*), *and especially as this was a particular, in which the other sex had little opportunity to signalise themselves, whether to their credit, or discredit*: Plutarch, in his treatise *Γυναικῶν Ἀρεταί*, refers to this passage, but citing it, I suppose by memory, misrepresents it, as Thucydides was here describing the most excellent woman to be her, *ῆς ἂν ἐλάχιστος ἦ παρὰ τοῖς ἐκτὸς ψόγου περὶ ἡ ἐπαίνου λόγος*: Xenoph. *K.* II. 5. hath a similar expression, *Ἀβραδάτης—ἐφάνη μὲν κάλλιστος καὶ ἐλευθερώτατος, ἅτε καὶ τῆς φύσεως ὑπαρχούσης, quippe qui liberalis esset etiam a natura.*" Bentham, p. 136.

To interpret *τῆς ὑπαρχούσης φύσεως* by *modesty*, as the Scholiast does, is a conceit worthy of a grammarian: the idea of *modesty* is totally irrelevant to the subject, and it is to be remembered that the orator pledged him-

self to deliver to the widows some advice, which should be appropriate to their unfortunate situation; but, if he meant *modesty*, the advice is no more necessary for the *widow*, than it is for the *virgin*, and is no more applicable on this occasion, than it is on any other occasion: the orator has broken his promise, and the words ὅσαι νῦν ἐν χηρείᾳ ἔσονται are superfluous and absurd. I am more inclined to adopt the ideas of Bentham. But, in my humble opinion, γυναικεία ἀρετὴ does not mean even *pity*, or any other single virtue: we must include the other member of the sentence in the interpretation of it: I translate the passage thus: "But, if I must also address those women, who will now be left in a widowed and desolate condition, on the properest line of conduct, which they can now pursue, that they may become patterns of female virtue, I shall include all the advice, which I have to give, in one short observation, that not to recede from the dignity of Athenian women by extravagant sorrow on the present occasion, will contribute largely to their glory, and that to give to the other sex as little opportunity to praise, as to blame, constitutes female excellence." No address can be more proper for their situation than this: while he warns them against extravagant sorrow, he cautions them against the opposite extreme: he would not have them to divest themselves of all the amiable tenderness, with

which nature has inspired them : he advises them to pursue a middle course, and adds, that they will thus give as little occasion as possible to rumours about themselves. "Synesius *de Providentia*, p. 105. *μίαν γὰρ ἀρετὴν Ὅσιρις ᾤετο γυναικὸς εἶναι, τὸ μήτε τὸ σῶμα αὐτῆς, μήτε ΤΟΤΝΟΜΑ ΔΙΑΒΗΝΑΙ ΤΗΝ ΑΤ-ΑΙΟΝ,*" Toup's *Emendationes in Suidam*, Vol. I. p. 35.

I was much concerned to read in an elegant and a useful *Essay on the original Genius of Homer* the subsequent note : "When an oration was delivered in honour of those, who died for their country in battle, the women were, it is true, permitted to be present ; but with what an impolitic mortification to their sex do we find that indulgence disgraced, when Pericles pronounced the funeral oration upon those, who fell in the first year of the Peloponnesian war? For, having enforced every argument, that eloquence could suggest upon that solemn and interesting occasion, when he turns to the widows, and female relations of the deceased, he addresses them with an unpardonable coldness : he tells them that he shall say little ; that he hopes that they will not be worse than nature made them ; and that their greatest honour was to have as little, as possible, said of them among the men, either good or bad."

But are we to suppose that τῆς ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι, implies, 'not to be worse than nature made them?' Surely Pericles, who had enjoyed the conversation of one of the most sensible women in Athens, and who was accustomed to repair to her house as the noblest school of political instruction, could not entertain such a mean opinion of female virtue. If he really intended to express such an opinion, I can readily imagine the blows, which Aspasia would give to him as the proper reward of his temerity, and of his imprudence, when he paid to her his next visit.* But if we suppose that she actually composed this oration of Pericles (and we have the authority of Plato for the assertion), that Aspasia should degrade and vilify her own sex, is totally improbable.

Beside, to say that 'he hoped that they would not be worse than nature made them,' is a very singular species of consolation: it would have been adding venom to the wound, and heaping insult upon misfortune; and on this supposition, he has violated his

* See Plato's *Menexenus*, where Socrates says, in his reply to Menexenus, who asked him whether he remembered the speech of Aspasia, εἰ μὴ ἀδικῶ γὰρ ἐμάνθανον γέ τοι παρ' αὐτῆς, καὶ ὀλίγου πληγὰς ἔλαβον ὅτι ἐπελανθανόμεν.

promise to give an address appropriate to their situation (*ὑσσαι νῦν ἐν χηρείᾳ ἔσονται*), as the advice would have been as applicable to any other women, who had not lost any relatives in the war, as it was applicable to these widows. I cannot but consider this address, short as it is, as extremely proper, and indeed the whole speech is admirably adapted to the occasion, and to the character of the man, who delivered it; and is as much superiour to the rival compositions of Plato, and of Lysias, as Homer is superiour to Virgil, or as Demosthenes is superiour to Cicero. Pericles had pourtrayed the character of the fallen heroes in the liveliest colours, which his fertile imagination could supply. The effect, which such a strain of impassioned eloquence must have produced upon the lively sensibility of *Athenian* minds, must have been indeed electrical. Even I feel, when I read it at this distance of time, a degree of enthusiasm, which cannot be described: the sublimest passages, which I have read in classical, or modern poetry, have never so interested my feelings, as this address to the shade of departed virtue: I feel a momentary wish that I had died in the same field of battle with them, that I also might have claimed a share in the eulogy: Athens rushes upon my thoughts, and I see these wretched widows, by the magic of oratory, forgetting, for a moment, their sorrows, and consoling themselves

with the glory of their departed husbands. Surely, every tribute of praise to their memory would bring some comfort to their afflicted mind. But we shall see a great propriety in the shortness of this address, if we consider that Pericles had a grand political object in his view in all these addresses, and that the great merit and beauty of this speech consists in the wonderful facility, with which the orator adapts the Athenian politics to his subject, and the delicate artifice, with which he contrives, in an oration, which was intended to expatiate in the praises of fallen warriors, to mingle political instruction adapted to the circumstances of the times, and of the hearers. Had I a sufficient leisure to execute the delightful task, I would proceed to detail the circumstances of the times, to analyse the contents of the oration, and to compare it with the compositions of Plato, and of Lysias : I am persuaded that, if such a comprehensive view of the performance be taken, it will be read with fresh interest, and will excite fresh admiration. Unfortunately, the classical student is so engaged with unravelling the intricacies of the language, that the interest, which it seems so well calculated to excite, is considerably diminished by the interruption, which they give ; while we are mastering difficult expressions, we are neglecting to observe the beauty of the sentiments, and are losing the chain of thought.

EMENDATION OF ANOTHER PASSAGE
IN THE SAME ORATION.

ἐνι τε τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,
καὶ ἑτέροις πρὸς ἔργα τετραμμένοις, τὰ πολιτικά μὴ
ἐνδεῶς γινῶναι, Bentham's Λόγοι Ἐπιτάφιοι, p. 10.

ἐνι τε τοῖς αὐτοῖς ὅσον τοῖς δημιουργοῖς, καὶ γεωργοῖς,
καὶ κυνηγοῖς, καὶ τοῖς ἄλλοις ἰδιώταις, καὶ χειροτέχναις·
τοῦτο δὲ πρὸς τοὺς Λακεδαιμονίους, ἐπειδὴ ὀλίγοι ἦσαν
αὐτῶν, οἱ τὰ πολιτικά σκοποῦντες, οἱ δὲ τὰ πολέμια, πάν-
τες, Schol. As Pericles was addressing a *mixed multi-
tude*, there must have been among his audience many
δημιουργοὶ, γεωργοὶ, κυνηγοὶ, and χειροτέχναι, and as
he is contrasting the Athenian people with the Spar-
tan people *nationally*, the τοῖς αὐτοῖς must include
all those persons, whom the Scholiast mentions in his
note; therefore to say ἑτέροις πρὸς ἔργα τετραμμένοις
seems to me superfluous and absurd: read then with
me ἐνι τοῖς, which will add a great force to the pas-
sage: "The Athenian people," says Pericles, "can
attend at once to domestic occupations, and to pub-
lic affairs, and *even those, who are engaged in rural
labours*, have a competent knowledge of public con-
cerns." It is a curious fact that Hobbes has trans-

lated the passage, as if he had read ἔτι τοῖς: ἔτι is here *etiam*; as in Longinus, c. 44. ἐξ ἀπαλῶν ἔτι φρονημάτων μονονοῦκ ἐνεσπαργανωμένοι. The phrase τοῖς πρὸς ἔργα τετραμμένοις means *persons employed in husbandry*: so ἔργα is used κατ' ἐξόχην: Herodotus says in his first bk., when he is speaking of Deioces, αὐτως ἢ τε χωρὴ εὐνομήσεται, καὶ αὐτοὶ πρὸς ἔργα τρεφόμεθα.

ANOTHER PASSAGE IN THE SAME ORATION ILLUSTRATED.

διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε· τήν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξηνηλασίαις ἀπείργομέν τινα ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολέμιων ἰδὼν ὠφεληθείη· πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεον καὶ ἀπάταις, ἢ τῷ ἅφ' ἡμῶν αὐτῶν εἰς τὰ ἔργα εὐψύχῳ καὶ ἐν ταῖς παιδείαις, οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθύς νέοι ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ, ἀναιμίνως διαιτώμενοι, οὐδὲν ἥσπον ἐπὶ τοὺς ἰσοκαλεῖς κινδύνους χωροῦμεν, Bentham's *Λόγοι Ἐπιτάφιοι*, p. 9.

“**T**HE Lacedæmonian youth were carefully trained up at home to the politic part of war, by being habituated to their watches, guards, ambuscades, with other wiles and stratagems, to give them a notion of what they were afterwards to do in the field,” Bentham, p. 129. “Celeb. Reiske legi volebat *παροτροπαῖς*, i. e. *ξυνηλασίαις*: sed *παροσκειναι* aut spectacula sunt et ludi, quibus negat eos *πιστεύειν*, i. e. putare in iis magna exempla et consilia virtutis bellicæ præberi, ac fortasse *ἀπάταις* nil aliud sign. [quam] quod in ludis fictæ res proponantur; aut illud ipsum, quod per *παροτροπὰς* inferri vult vir cel. ut *ἀπάται* deinde sint, quasi quædam arcana disciplina, cujus usu et commercio exteri callide arceantur.” Bayer. *ἀπάταις*· πάλιν πρὸς Λακεδαιμονίους αἰνίττεται, οἱ τὸ πλεόν ἀπάτη καὶ γοητεία γνωμῆς ἐκράτουν ἐν τοῖς πολεμικοῖς. Schol.

From the context (*μαθήματος, ἢ θεάματος*) the words, at the first sight, may seem to allude to the public spectacles and schools, and the secret discipline, which they conveyed to the minds of the spectators, and the hearers; but since such places of theatrical amusement, and of public instruction, as existed at Athens, were discouraged at Sparta, and as Pericles is evidently contrasting the manners and customs of the Athenians, and of the Spartans, this

interpretation cannot be right. The Athenian stranger, though he could see at Sparta no such public schools, and no such public theatres, as were erected in his native city, might have many opportunities of obtaining some useful information. But it seems harsh and forced to interpret *παρασκευαῖς* of public spectacles, or schools, and *ἀπάταις* of the secret discipline, which they conveyed to the mind. As he says in the beginning of the sentence, *διαφέρωμεν ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε*, the words seem to relate to what conveyed military instruction more immediately than schools, spectacles, or theatres. Nor can we understand (with Bentham) by *παρασκευαῖς* the careful training of the youth for war; for the orator says expressly in the subsequent sentence, *καὶ ἐν ταῖς παιδείαις κ. σ. λ.* We must then consider *παρασκευαῖς* as signifying that military exercise and discipline, which an Athenian soldier learnt before he marched against the enemy: that *παρασκευή*, and *παρασκευάζειν* are military terms, is evident from other passages of Thucydides: *παρασκευαῖς* refers to *μαθήματος*, and *ἀπάταις* to *θεάματος*. I would translate the passage thus: "We pass no law of expulsion to prevent any stranger from either learning, or seeing any thing, by the disclosure of which any of our adversaries may be advantaged: our confidence in the moment of danger is derived, not so

much from formal exercises, and secret discipline, as from the innate courage, which every individual Athenian can display." The Lacedæmonians did not wish their enemies to be acquainted with their military system (*ταῖς παρασκευαῖς*), and therefore used those means to prevent the disclosure of it: this is what Thucydides means by *ἀπάταις*. It is upon the same principle of military policy, that Lycurgus, as Plutarch relates in his Life, "directed his countrymen not to engage in frequent wars with the same enemy, lest they too in their turn should prove able warriors." He somewhere else, however, observes that this law of expulsion 'proceeded not, as Thucydides insinuates, from a fear lest strangers should steal their constitution, but lest they should give to his own people some evil habits; for, as he observes, not only new subjects of discourse come along with foreigners, but new discourse produces new opinions, and the new passions and desires, which necessarily spring from them, would, like discords in music, disturb the harmony of the established government: see Langhorne's Plutarch.

CICERO ILLUSTRATED.

*Nonne hunc in vincula duci, non ad mortem rapi,
non summo supplicio mactari imperabis?* Cat. 1.

C. II.

1. **T**HE primary meaning of *mactare* is *augere*: 2. in another sense, which is clearly deducible from the primary meaning, it is applied to *sacrifices*, to the wine, which was *heaped* upon the victim: 3. and hence it is often used in the sense of *to kill* ("Sc. proprie *macto* dictum est quasi *magis aucto*, i. e. *augeo*: nam prius quam victimam immolarent, thus ac vinum super eam fundebant: unde *mactum* esse taurum dicebant, ture vel vino cumulatam hostiam et *magis atactam*: hæc fere Servius ad *Æn.* 4, 57. et 9, 641. et sane *mactare* pro *augere* usurparunt veteres, Cic. *de Repub.* 6. *Ferunt laudibus, mactant honoribus*, Nonius, 4, 291. Cic. *in Vatin.* c. 6. *Cum puerorum extis Deos manes mactare soleas*:—*interficere*—Virg. *Æn.* 4. 57. *Mactant lectas de more bidentes*, ubi Servius, *Mactant*, verbum sacrorum, κατὰ εὐφημίαν, dictum ut *adolare* [et *immolare*]; nam *mactare* est proprie *magis augere*." Gesner's *Thesaurus*): 4. It also occasionally signifies *to treat ill*: "*Mactare* pro malo *afficere*, seu *male tractare* ponitur: ut

docet Nonius l. c. : sic Plaut. *Curcul.* 4, 3, 5. 'Non pol nunc ego te mediocri macto infortunio ; sed eopse illo, quo mactare soleo cui nihil debeo : add. Terent. *Phorm.*' 5, 8, 39. 'Malo et damno mactare,' Plaut. *Aulul.* 3, 5. 61. Cic. *pro Cael.* 36. 'Post te continuo fecit idem in duobus prodigiis Reip. Clodius, quo etiam majore malo es mactandus : ' Re magna mala mactari cupis,' Plaut. *Most.* 1, 1, 58. 'Si sapiam, hoc, quod me mactat, concinnem lutum,' i. e. affligit Plaut. *Rud.* 1, 2, 8. Cic. *pro Flacco* c. 22. 'Huic illi legato—patronum suum—mactandum civitatis testimonio tradidissent,' i. e. jugulandum, opprimendum : id *Verr.* 4. 26. 'Jus civitatis supplicio mactatum,' i. e. eivis Romanus, ob id ipsum, quod se diceret civem, in crucein sublatum." Gesner's *Thesaurus*. This is the sense, in which we are to understand *summo supplicio mactari* in the passage of Cicero, which this article is intended to illustrate, where the Delphine Ed. has this note : "Mactari verbum sacrificiorum, cum sacrificatur pro avertendis malis ; significat ergo sacrum hominem Catilinam, i. e. execrabilem, in quem urbis maledicta conjici debent." Gesner too in his *Thes.* has quoted this passage among the instances, where *mactare* signifies *to sacrifice* ; but *summo supplicio mactari* is the same as *gravissimo supplicio affici* in *Cat.* 2. c. 2. 'Interemptum esse L. Catilinam, et gra-

viasimo supplicio affectum:’ in the same sense we are to understand the words at the end of the first *Catilinarian*, *Eternis suppliciis vivos mortuosque mactabis*. The word occurs much more frequently in its primary meaning than many scholars may be disposed to think: thus Virgil *Æn.* 3. v. 118. says,

————— *Meritos aris mactavit honores:*

compare with this the following passage in *Æn.* 1. v. 48.

————— *Supplex aris imponat honores,*

and in *Æn.* 11. 50.

————— *Cumulatque altaria donis.*

5. It is hence used occasionally in the sense of to honour a person: “Nonius l. c. *Mactare, honorare*, Plaut. *Tamen honeste mactatum reducam domum*, Accius *Didascalico. Sapientiæque invictæ gratia atque honoris patera Nestorem mactavit aurea:—* etiam cum accusativo rei, Varro *de Vit. Pop. Rom.* ap. Non. l. c. *Quod Kalendis Junis et publice, et privatim favatam (fabatam) pulcem Dis mactat.*” Gesner’s *Thesaurus*. 6. By a natural analogy from to heap upon, it is used to signify to heave into a place, *præcipitare*, as Gesner has observed, in Accius *Antenoridis, Qui aut illorum copias fundam in campo, aut naves uram, aut castra mactabo in mare* Nonius c. l. The reader will find a very unsatisfac-

tory account of the word in Ernesti's *Index Latinitatis Ciceroniana*, and hence I have dilated upon it.

AGAMEMNON OF ÆSCHYLUS ILLUSTRATED.

v. 576. τί ταῦτα πενθεῖν δαί; παροίχεται πόνος·

παροίχεται δὲ, τοῖσι μὲν τεθνηκόσιν,

τὸ μή ποτ' αὖθις μὴδ' ἀναστῆναι μέλειν.

“*VERUM* quid ista lugeamus? præteriit labor, primum iis quidem qui mortui sunt, ut ne si detur quidem resurgere velint: nempe se tot ærumnis aliquando defunctos esse lætantur, quos in vitam redeundo nolunt repetere: eandem ob causam Cato Major apud Cic. *de Sen.* sub. fin. *Si quis largiatur*, inquit, *ut ex hac ætate repuerascam et in cunis vagiam, valde recusem.*” Schutz. But Æschylus appears to me in this passage to intimate the supposed impossibility of a resurrection of the dead: in what sense this is to be taken will be seen as we proceed. As this is a serious subject, I shall dilate upon it, and adduce several passages of a similar import: “*Eur. Herc. Fur. καὶ τίς θανόντων ἤλθεν ἐξ*

ἄδου; Id. *Alcest.* οὐκ ἔστι τοὺς θανόντας ἐς φάος
 μολεῖν: Virg. *Sed revocare gradum, superasque
 evadere ad auras, Hic labor, hoc opus est:* Catull.
Illuc, unde negant redire quenquam: Lucian. *Mort.*
Dialog. οὐ θέμις ἀνελθεῖν τινα τῶν λίμνην διαπλευσάν-
 των: Plut. ἀπαξ ἄνθρωποι γέγοναμεν, δις δὲ οὐκ ἔστι
 γενέσθαι: Sen. *Hippol.* *Gradumque retro flectere
 haud unquam sinunt Umbræ tenaces.*" Duport's
Gnomologia Homerica, p. 54. Again in p. 145.
Æs. Eumenid. ἀπαξ θανόντος οὐτις ἔστ' ἀνάστασις.
 The following passage from Dr. Bentley's *8 Sermons
 on the Folly and Unreasonableness of Atheism*, 4th
 Ed. p. 41. contains some luminous ideas upon this
 subject, which he has very successfully applied to
 the illustration of *Acts*, c. xiv. v. 16. *Because he
 hath appointed a day, in which he will judge the
 world in righteousness, by that man, whom he hath
 ordained, whereof he hath given assurance unto all
 men, in that he hath raised him from the dead.*
 "Hitherto," says this able divine, and profound scho-
 lar, "the apostle had never contradicted all his
 audience at once; though at every part of his dis-
 course some of them might be uneasie, yet others
 were of his side, and all along a moderate silence and
 attention was observed, because every point was
 agreeable to the notions of the greater party; but,
 when they heard of the resurrection of the dead, the

interruption and clamour became universal, so that here the apostle was obliged to break off, and *depart from among them* (v. 33.): what could be the reason of this general dissent from the notion of the *resurrection*, since almost all of them believed *the immortality of the soul*? St. Chrysostom hath a conceit, that the Athenians took ἀνάστασις (the original word for *resurrection*) to be preached to them as a goddess, and in this fancy he is followed by some of the moderns: the ground of the conjecture is the 18th v. of this chapter, where some said, *What will this babbler say?* Other some, *He seemeth to be a setter forth of strange Gods* (ἐξέειπεν δαιμονίων, *strange deities*, which comprehends both sexes), *because he preached unto them* (Ἰησοῦν καὶ τὴν ἀνάστασιν) *Jesus and the resurrection*: now, say they, it could not be said *deities* in the plural number, unless it be supposed that ἀνάστασις is a goddess, as well as *Jesus a God*; but we know, such a permutation of number is frequent in all languages: we have another example of it in the very text, *As certain also of your own poets have said, For we are also his offspring*; and yet the apostle meant only one, Aratus, the Cilician, his countryman, in whose astronomical poem this passage is now extant: so that although he preached to the Athenians *Jesus alone*, yet by a common mode of speech he might be called *A setter forth of strange*.

Gods: it is my opinion that the general distaste and clamour proceeded from a mistake about the nature of the Christian resurrection: the word *resurrection* (ἀνάστασις, and ἀναστήσασθαι) was well enough known amongst the Athenians, as appears at this time from Homer, Æschylus, and Sophocles (*Il. ω. 551. Eumen. 655. Soph. Electra 136.*): they could hardly then possibly imagine it to signify a goddess: but then it *always denoted a returning from the state of the dead to this present world, to eat and drink and converse upon earth*, and so after another period of life to die again as before: and Festus, a Roman, seems to have had the same apprehensions about it; for, when he declares the case of St. Paul, his prisoner, to king Agrippa, he tells him that the accusation was only about certain questions of the Jewish superstition, and of *one Jesus, who was dead, whom Paul affirmed to be alive (Acts xxv. 19.)*: so that, when the Athenians heard him mention the resurrection of the dead, which, according to their acceptation of the word, was a contradiction to common sense, and to the experience of all places and ages, they had no patience to give any longer attention: his words seemed to them as idle tales, as the first news of our Saviour's resurrection did to the Apostles themselves: all interrupted and mocked him, except a few, that seem to have understood him

aright, who said *they would hear him again of this matter*: just as when our Saviour said in an allegorical and mystical sense, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you* (*John vi. 53*), the hearers understood him literally and grossly: *the Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? This is a hard saying, who can hear it? And from that time many of his disciples went back, and walked no more with him* (v. 60. 66.).” Dr. Harwood observes in his *New Introduction to the Study and Knowledge of the New Testament* Vol. II. p. 366. “It is observable that the Athenians heard with patience and temper the Apostle’s discourse, which he publicly addressed to them, till he mentioned the *Resurrection*, upon hearing which the whole assembly was instantly a scene of confusion: the doctrine and the idea itself was full of such absurdity, that it immediately excited almost universal banter and derision:” this intelligent writer then presents us with the following quotations: “*τοὺς πάλαι ἀποθάνοντας αὐταῖς σαρεῖν ἐκείναις ἀπὸ τῆς γῆς ἀνάδυντας, ἀτίχνως σκαλῆκαν ἢ ἔλπις*, Celsus ap. Origen. l. v. p. 240. Ed. Cantab. 1677.: *ἀπιστουμένης παρ’ Ἑλλησιν ἀναστάσεως* ad *Græc. Cohortatio*, p. 133. Ed. Oxon. 1703.: *Aniles fabulas adstruunt et annectunt: renasci se ferunt post mortem et cineres et favillas; et nescio*

qua fiducia mendacijs suis invicem credunt,' Minucius Felix, p. 94. Cantab. 1712. : 'Vellem tamen sciscitari, utrumve cum corporibus? et corporibus quibus, ipsisne an innovatis resurgatur? sine corpore? hoc, quod sciam, neque anima, nec vita est: ipso corpore? sed jam ante dilapsus est: alio corpore? ergo homo novus nascitur, non prior ille reparatur: et tamen tanta ætas abiit, sæcula innumera fluxerunt, quis unus ullus ab inferis vel Protesilai sorte remeavit, horarum saltem permissio commeatu, vel ut exemplo crederemus? Omnia ista figmenta male-sanæ opinionis et inepta solatia,' &c. Minucius Felix, p. 66. :

Soles occidere, et redire possunt :

Nobis cum semel occidit brevis lux,

Næ est perpetua una dormienda. Catullus.

ἄμμες δ' οἱ μεγάλοι, καὶ κατ' ἐροί, ἡ σάφοι ἄνδρες,

ἐπὶ πρῶτα θάνατος, ἀνάκοι ἐν χθονὶ κοιλᾷ

εὐδαίμωνες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

Moschus, *Idyl.* 3. 103.

κ' οὐτ' ἐξ ἐκείνων ἐλπίς ὡς ὀφθήσομαι,

αὐτὴ τ' ἐμείνας οὐκέτ' ἄλκομαι ποτε.

Eur. *Troad.* v. 487.

οὐ παύτ' ὦ παῖ, τὸ βλέπειν τῷ καθάναιν,

τὸ μὲν γὰρ οὐδὲν, τῷ δ' ἐνέουσιν ἐλπίδες.

Ibid. 628. :

see the same *disconsolate* thoughts concerning death and the *everlasting* loss of friends, uttered in a very plaintive and melancholy manner *Iphig. in Aul.* 1251, 1416. *Hippolyt.* 191. *Orest.* 1207, 1087. *Soph. Œd. Colon.* 1700. *Trachin.* 984. *Electr.* 240."

HIPPOLYTUS OF EURIPIDES ILLUSTRATED.

v. 832. πρόσθεν δέ ποθεν ἀνακομίζομαι

τύχαν δαιμόνων,

ἀπλακίαισι τῶν πάροιθεν τινος.

"Vulgo," says the Professor, "*distinctio posita erat post τύχαν, ut conjungerentur δαιμόνων τῶν πάροιθεν, satis inepte: recte Valck. monuit τύχαν δαιμόνων dictum esse pro simplici τύχαν vel δαίμονα, ut in Fragm. Eur. Æoli ap. Stob. p. 568, 38.*

Μοχθεῖν ἀνάγκη· τὰς δὲ δαιμόνων τύχας

ὅστις φέρει κάλλιστ', ἀνὴρ οὗτος σοφός."

Though I agree with the Professor in his change of the punctuation, yet I cannot assent to the opinion of Valckenaer, which he espouses, that *τύχαν δαιμόνων* is the same as *τύχαν*, or *δαίμονα*. Euripides here makes Theseus say that *the Gods* are visiting him

with this *calamity*, for the sins committed by some of his ancestors: “*Quanquam neque apud eosdem poetas, aliosque e gentilibus scriptores, desint gravissima subinde monita, quibus eas, quæ a Diis immittuntur, etiam immerentibus calamitates, patienter ferri debere, neque proinde Diis succensendum traditur: sicuti cum in Prometh. ab Oceanidum Choro admonetur subinde Japetides, et a Soph. Philoct. v. 1348.*

ἀνθρώποισι τὰς μὲν θεῶν

τύχας δοθείσας ἐστ' ἀναγκαῖον φέρειν :

similiter ap. Eur. *Phæn.* v. 385.

δεῖ φέρειν τὰ τῶν θεῶν,

ac idem Tragicus in *Æolo* ap. Stob. *Serm.* cvi. p. 568. adde illud, quod ibidem ap. Stob. et similiter in Grotii o. Stobæo *Excerptis*, p. 454. tanquam Euripidis, apud Plutarch. autem in *Consol. ad Apollon.* p. 116. ut *Æschyli* refertur,

ἀνδρῶν γὰρ ἐστὶν ἐνδίκων τε καὶ σοφῶν,

ἐν τοῖς κακοῖσι μήτε θυμεῦσθαι θεοῖς :

de quibus plura qui volet, adeat eundem Stob. dicto *Serm.* cvi. et in *Excerptis* τοῦ παντὶ Grotii, cviii. ὅτι δεῖ γενναίως φέρειν τὰ προσπίπτοντα ὄντας ἀνθρώπους.” Spanhem in *Hymn. in Pallad.* p. 606, 7. Sophocles says also in his *Æd. Col.* τὸ φέρον ἐκ θεοῦ, καλῶς χρὴ φέρειν, quoted by Duport in his *Gnomologia HomERICA*, p. 253. : Again in p. 142. Homer. *Il.* 24.

αὐτὰρ ἐπεὶ τοὶ πῆμα τόδ' ἤγαγον οὐρανῖνες,
 ἄνσχεο, μὴδ' αἰλίστον ὀδύρεο σὸν κατὰ θυμόν.

“Æsch. *Pers.*

ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν,
 θεῶν διδόντων.

Eur. *Herc. Fur.*

ὅστις εὐγενὴς βροτῶν
 φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται.

Incert.

φέρειν ἀνάγκη τὰς θεηλάτους τύχας.”

ANOTHER PASSAGE IN THE SAME PLAY ILLUSTRATED.

v. 938. ἐκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσοусί με
 λόγοι, παραλλάσσοντες ἔξεδροι φρενῶν.

“Vertendum,” says the Professor, “*verba aberrantia extra sedem et fines rationis, sive delirantia* : citat Musgr. Platon. *Timæum*, p. 1046. D. Ed. Ficin. εἰ μὴ παντάπασι παραλλάττομεν, nisi plane *deliramus* : corrigendum censet Blomfield. ἔξεδρος.” I wish that for the benefit of his younger readers the

Professor had noticed the metaphorical use of ἔξεδρός in this passage : “ Eur. *Herc. Fur.* v. 596.

ὄρνιν δ' ἰδὼν τὴν οὐκ ἐν αἰσίοις ἔδραις :

ita Hesych. qui inde illustratur, ἔξεδρον· τὴν οὐκ αἰσίων οἰωνόν, οὐκ εὐθετον ὄρνιν, οὐκ ἐν δέουσι τὴν ἔδραν ἔχοντα : unde illud Soph. in *Tereo* apud Comici enarratores *Avib.* p. 553.

τίς ὄρνις οὗτος ἔξεδρον χώραν ἔχων ;

et quem locum παρωδεῖ dicto loco Aristophanes,

ἔτερος δὲ τάχ' οὗτος χώραν ἔχων :

quibus adde insignem apud Dion. loc. l. xxxvii. p. 41. ubi de capto Salutis apud Romanos augurio ait, ἔξεδροι γάρ τινες ὄρνιθες ἐπέπταντο, καὶ διὰ τοῦτο ἀνεμαντεύσατο : ac unde factum, ut ἔξεδροι φρενῶν, *extra sedem mentis positi*, seu *mente moti* dicantur ab Euripide in *Hippol.* v. 935.” Spanhem's *Obs.* p. 636, 7. Hesychius, as we have seen, explains ἔξεδρον by οὐκ εὐθετον ὄρνιν : Spanhem observes in *Hymn. in Pallad.* p. 618. “ Μάντιν ἐπεὶ θασῶ—hic nempe proprio eam in rem verbo : unde οἰωνοθέτης, seu *augur* dictus idem Tiresias ap. Soph. *Œd. Tyr.* v. 493. ac ubi veteres Grammatici, οἰωνοθέτης· ὁ τοῖς οἰωνοῖς τιθέμενος, dein, καὶ ὁ τὴν πτῆσιν τῶν οἰωνῶν διατιθεῖς καὶ εὐκρινῶν : quomodo nempe ap. Aristoph. dicitur *Avib.* p. 603.

οὐ δὲ τὰ πτέρη πρῶτον

διαθεῖς, τὰ δὲ κόσμος,

et ap. Orpheum, seu Onomacritum *Argon.* v. 34. de vaticiniis in genere, quæ ex Auguriis et Haruspicina capiuntur,

θηρῶν, οἰωνῶν, καὶ σκλάβων θέσις ἐστὶ :

adde Hesych. qui ἔξεδρον avem, et de qua voce infra, exponit οὐκ εὐθετον ὄρνιν, *avem non bene positam*, in debito nempe ei caveæ loco."

REMARKS SUGGESTED BY A PASSAGE IN THE SAME PLAY.

v. 98. Θε. πᾶς οὖν σὺ σεμνὴν δαίμον' οὐ προσενέπεις ;

Ιπ. τίν' ; εὐλαβοῦ δὲ, μή τι σὸν σφαλῇ στόμα.

The learned Professor here justly observes: "Omnino assentior Musgravio, suspicanti Furias innui, quæ κατ' ἐξοχὴν dictæ sunt σεμναὶ θεαί. Phot. Lex. MS. σεμναὶ θεαί. κατ' εὐφημισμὸν, αἱ Ἑριννύες· ὥσπερ αἱ αὐταὶ καὶ Εὐμενίδες ἱκαλοῦντο: similia habet Hesych. et alii Grammatici: huc igitur respicit Hippolyti monitio; nam Furias nominare nefas habebatur: vid. *Orest.* 37. et 402. *Ορ.* ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφρεῖς κέρας. *Μ.* οἷδ' ἄς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι. *Ορ.* σεμναὶ γάρ· εὐπαιδευταὶ δ' ἀποτρέπει λέγειν."

A peculiarity of Eastern manners is the scrupulousness, with which the Easterns in some parts abstain from mentioning the name of their sovereign, even when they are not addressing him personally. The following passage is quoted by Mr. Burder in his *Oriental Customs* (Vol. II. p. 392. 3d ed.) from the *Asiatic Researches*: " Among the Hindus it never has been customary to call any prince by his proper name: this custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign: his titles only can lawfully be mentioned; and the law is enforced with such rigour that Burmas, even in Calcutta, shudder when requested to mention the dreadful name: nor am I satisfied (says the writer of this article) that either Capt. Symes, or I, could ever procure the real name of the reigning monarch." That a similar scrupulousness prevails among the Chinese is, perhaps, obvious from this curious circumstance that, whenever the Chinese had any occasion to mention the name of their sovereign to any of the gentlemen of the British embassy, as we see in several

¹ Mr. Burder quotes this passage as an apt illustration of *Rev. c. XIX. v. 12.* " *He had a name written, that no man knew but he himself,*" but he is here mistaken; for the Eastern *knows* the name of his sovereign, but he will not *pronounce* it from scrupulous motives.

anecdotes related by Mr. Barrow, and Sir G. Staunton, one of the imperial titles is used instead of his name.

Mr. Collins, in his account of a funereal ceremony among the natives of N. S. Wales, says (Vol. i. p. 605.): "They enjoined us on no account to mention the name of the deceased, a custom they rigidly attended to themselves, whenever any one died; and in pursuance of this custom, *Nan-bar-ray*, one of whose names was *Ba-loo-der-ry*, had actually relinquished that, and obtained another name:" Again he says in p. 607. "*Cole-be's* wife, who bore the same names as the deceased, lost them both on this occasion, and was called by every one *Bo-rahng-al-le-on*: this peculiarity was also observed by them with respect to a little girl of ours, of whom *Ba-rahng-a-roo* was so fond, as to call her always by her own name: on her decease, she too was styled *Bo-rahng-al-le-on*." If the Easterns so scrupulously abstain from pronouncing the name of their sovereigns, need we wonder at the scrupulousness of the Jews in pronouncing the name of God, who was the *King of their state*? Thus we are told by Mr. Burder in his *Oriental Customs* (Vol. ii. p. 381.), on *James iv. 15. If the Lord will*, that it was "a custom among the Jews to begin all things with God: they

undertook nothing without this holy and devout parenthesis, *If God will*: they otherwise expressed it, *If the name please*, or *If the name determine so*: many periphrastic expressions for God in the Old Testament may be explained upon this principle. Lamy observes in his *Apparatus Biblicus*, Vol. II. p. 86. "This respect, which they had for the name of God, or the custom of not pronouncing it, but in the temple, was a thing very ancient among them: Josephus, and other ancient authors speak of it, and we have marks of it in the Greek version of the LXX.: neither the name of Jehovah, nor any other that comes near it, is once to be found in the whole version; but in all the places of scripture, where this word is, there is put in the room of it a Greek word, which signifies *Lord*, and answers to the name *Adonai*, which signifies the same thing." We are told that the authority of Pythagoras was so great among his pupils, that to dispute his word constituted a crime, and that his pupils deemed it a sufficient answer to reply to an opponent that *the master said so*: the expression in Greek is *αὐτὸς ἔφα*: I have remarked that the name of Pythagoras is never mentioned: may not this suppression of his name have proceeded from profound respect, as it is known to do in the East?

One of Plutarch's *Roman Questions* (p. 140. Vol. III. oct. ed. Wyttenbach) is this: Διὰ τί τὸν Θεὸν ἱκεῖνον, ᾧ μάλιστα τὴν Ῥώμην σώζειν προσήκει καὶ φυλάττειν, εἴτε ἔστιν ἄρρην, εἴτε θήλειαν, καὶ λέγειν ἀπειρῆται, καὶ ζητεῖν, καὶ ὀνομάζειν ταύτην δὲ τὴν ἀπόρρητον ἐξάπτουσι δεισιδαιμονίας, ιστοροῦντες Οὐαλέριον Σωρανὸν ἀπολείσθαι κακῶς διὰ τὸ ἐξειπεῖν; Toup has the following learned note in his *Emendationes in Suidam*, Vol. II. p. 324. "Notandum et istud, οὐδεμιᾷ, μὰ τὸν, ἀπειροκαλία: sic Philo Vol. II. p. 271. ed. Mangey, εἰώθασι γὰρ ἀναφθεγξάσθαι τοσοῦτον μόνον νῆ τὸν, ἢ μὰ τὸν, μηδὲν παραλαβόντες, ἐμφάσει τῆς ἀποκοπῆς, τρανοῦν ὅρκον οὐ γενόμενον, ad h. l. vide cl. Koen. in Gregor. *de Dialectis*, p. 65. qui addit *Per Deam jurantes dicebant μὰ τὴν, et νῆ τὴν*: vide Schneider *Periculum Crit.* p. 36. et Suid. v. νῆ τὴν et v. Λαχάνοις: eadem locutio occurrit in Epigr. quod legitur *Anthol.* p. 300. et ap. Laert. in Lycon.: ita etiam loquitur Philodemus in Epigr. Miscell. Lips. p. 141. et Aristoph. *Ran.* v. 1421. μὰ τὸν, ubi Schol. ἐλλειπτικῶς ὁμνύει. καὶ οὕτως ἔθος ἐστὶ τοῖς ἀρχαίοις ἐνίοτε μὴ προστιθέναι τὸν Θεόν, εὐλαβείας χάριν· εἰώθεισαν δὲ τοῖς τοιούτοις ὅρκοις χρῆσθαι, ἐπευφημιζόμενοι, ὥστε εἰπεῖν μὲν, μὰ τὸν, ὄνομα δὲ μηκέτι προσθεῖναι: hinc obiter intelligendus est insignis loc. Plutarchi in *Cleomen.* p. 319. ed. Barnes, Μέγας οὖν τῷ φρονήματι γεγονώς ὁ Κλεομένης, ἐθρασύ-

νετο πρὸς τοὺς πολίτας, καὶ τῶν παλαιῶν τινὸς αὐτοῦς
 ἀνεμίμνησκε βασιλείων εἰπόντος· "Οτι, μὰ τὴν, Λακεδαι-
 μόνιοι πυνθάνονται περὶ τῶν πολεμίων οὐ πόσοι εἰσὶν,
 ἀλλὰ ποῦ εἰσὶν: hinc etiam intelligendus Damascius
 ap. Photium, p. 1038. ed. Schott. γυναῖκα παιδοποιὸν
 ἄγεται, ὡς δ' οὐκ ἐπέθετο τὸ δαιμόνιον τῆς γυναικὸς
 ἐξελεθεῖν λόγοις ἡμερωτέροις, ὅρκῳ αὐτὸ ἐπὶ νάγκαζεν ὁ
 Θεοσέβιος, καί τοι οὔτε μαγεύειν εἰδὼς, οὔτε θεουργίας μὰ
 τὴν μελετήσας: hodie nullo sensu legitur μάτην et in
 Damascio, et Plutarcho; quod viros eruditissimos
 admodum exercuit: nos utrique suam lectionem
 restituimus."

NOTE ON THE PROMETHEUS.

v. 224. κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνετ' εἶναι, προσλαβόντα μητέρα,
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.

παρεστώτων τῶν ἐνισταμένων πραγμάτων, Schol. B.
 "Earum rerum, quæ menti tunc succurrebant, vel
 quæ tunc facere licebat. Agam. 1055. τὰ λῶστα τῶν
 παρεστώτων λέγει," Gloss. p. 125. The first of
 these two interpretations is the correct one, as is

apparent from the passage cited by Mr. Blomfield in the note from Aristoph. *Equit.* 30.

κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῦν

Θεῶν ἴοντε προσπείσειν που πρὸς βεβήτας,

and as Schutz has well seen: "Stanleius vertit in *præsenti rerum statu*, quod verborum structura non patitur: Prometheus, postquam Titanas recta consilia spernere vidit, aliud ex alio cogitare cœpit; ex omnibusque, quæ ei in mentem venerant, postremo nihil melius et consultius ei videbatur, quam ad Jovis partes transire: h. interpretationem etiam doctissimo Matthæi placere vidi, qui eam in margine variantium lectionem e codd. Mosqq. excerptarum notaverat."

This verb is very frequently used in this sense, by the ellipse of ἐν τῇ γνώμῃ, as the reader will see by the following examples, and the note of Zeunius: Οὐχὶ ταῦτ' ἀπαρίσταται μοι γινώσκειν, Dem. *Olynth.* 2. p. 75. ed. Mounteney: Viger (in Hermann's ed. p. 276.) says: "ἀπαρίστασθαι—aliquando ἐπέρχεσθαι, ἐπίνειν, παρατυγχάνειν, h. e. in mentem subire, aut venire; dicunt enim ἀπαρίσταται μοι τοῦτο ποιεῖν, venit in mentem hoc agere:" Zeunius adds in the note: "Haud dubie in hac forma intelligi debet ἐν τῇ γνώμῃ, id quod diserte additum legitur ap. Dem. *Phil.* 1. δεῖ γὰρ ἐκείνῳ ταῦτο ἐν τῇ γνώμῃ παρασῆναι: it. ap. Andocid. ἤδη παύσασθε, εἰ τῷ ἑμῷ διάβαλον τι ἐν τῇ γνώμῃ περὶ ἐμοῦ ἀπαρίσταται:" Her-

mann in his Appendix adds: "Clare, Euripides in *Rheso*, 780.; καὶ μοι καθ' ὕπνον δόξα τις παρίσταται: sic sæpissime εἰσέρχεσθαι usurpatur." Again, αἷς οὐ κατὰ τύχην ἐκ τοῦ παρισταμένου τῇ τάξει χρώμενος ἄλλοτε ἄλλως Plutarch *Sympos.* p. 593. Vol. vi. oct. ed. Wytttenbach: Again in p. 594. ἔφην δὲ ἐκ τοῦ παραστάντος: Again in p. 1057. αὐτῷ δὲ πολλάκις παρίστασθαι καὶ τὰ τοῦ κωμικοῦ γέροντος. We have in Longinus, sect. 16. p. 99. Toup's 3d ed. oct. αἷς κουφιζομένους ὑπὸ τῶν ἐγκωμίων μηδὲν ἔλαττον [ἐπὶ] τῇ μαχῇ τῇ πρὸς Φίλιππον, ἢ ἐπὶ τοῖς κατὰ Μαραθῶνα καὶ Σαλαμῖνα νηητηρίοις, παρίστασθαι φρονεῖν: Toup (p. 281.) here says: "Assentior Hudsono legenti κουφιζομένοις, quod elegantius: Dionysius Halic. *Antiq. Rom.* 10. 28. Ῥωμαῖοις δὲ ἄρα, οἷς ἐτέρων ἄρχεν πάτριόν ἐστι, οὐ παραστήσεται ταῦτά περὶ ἑαυτῶν φρονεῖν: cf. cl. Dorvil. ad Chariton. p. 391. sed nihil mutò: anonymus *Orat. Funebr. in Constantin.* p. 703. ed. Haverc. καὶ τί παρίσταται φρονεῖν ὑμῶς ἐπὶ τοῖς ἄρτι συμβεβηκόσι; quod imprimis notandum: huc facit Polybius, 2. 59. καίπερ ὁ συγγραφεὺς βουλόμενος αἰξεν αὐτοῦ τὴν δόξαν, καὶ παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγαγκατεῖν ἐφ' οἷς ἔπαθεν." In the passage of Longinus read κουφιζομένους with Hudson: the construction is παρίστασθαι κουφιζομένοις φρονεῖν, as in the passage of the *Olyntiades* we have παρίσταται μοι γινώσκειν. "So

powerful,' says Longinus, 'was the effect, which was produced by his eulogies, that his hearers seemed to feel the same pride and exultation at the mention of the battle of Cheronæa, as they felt at the mention of the victories of Salamis, and of Marathon:' 'so strong was the illusion of the moment, that they seemed to confound disgrace with glory, and defeat with victory.' As to the passage of Polybius, cited by Toup, he has misunderstood it; for *παραστήσασθαι τοὺς ἀκούοντας* means *to reduce under one's power the passions of the hearers*: *παραστήσασθαι* occurs frequently in this sense in Thucydides, and seems to have been the military expression for *to subdue an enemy*. In Longinus, sect. 9. p. 67. we have *τὰς ψυχὰς ἀνατρέφειν πρὸς τὰ μεγάθη, καὶ ὥσπερ ἐγκύμονας αἰεὶ ποιεῖν γενναίου παραστήματος*, where *παραστήματος* signifies *sentiment*: it is erroneously translated in the Latin version of Toup's ed. *amplitudine quadam nobili*, and by Langbaine *generosa audacia et animi præsentia*: ὥστε μοι παρίστασθαι ἐκείνων μὴδ' εἰς ἄδου ἴοντα, ἄντι θείας μοίρας ἵεναι, Plato's *Phædo*, p. 158. Ed. Forster: Again p. 177. οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις; Demosthenes uses *ἐπέρχεται φρονεῖν* for *παρίσταται φρονεῖν* in ὁ περὶ τῶν συμμοριῶν λόγος (p. 14. Ed. Allen), *Εἰ γε ἐπὶ χρήμασιν αὐτῷ μέγα ἐπέρχεται φρονεῖν, καὶ ταύτην ἀσθενεστέρην ἀφορ-*

μὴν τῆς ὑμετέρας εὐρήσει. Reiske in his *Index Græcitatis Demosthenæ*, (Vol. XII. p. 578, 9.) says: “*παραστῆναι, præsens esse menti, obversari animo*: —in medio *παρίστασθαι, in mentem venire*, ἡ δὲ τῆς γνώμης δόξα, ἀφ’ ᾧ ἂν ἀκούσωσι, *παρίσταται* [κατὰ Ἀριστοκράτους, Vol. I. p. 652]: *παρίσταται μοι δεῖσθαι τῶν ἀναγνόντων τόνδε τὸν λόγον*. 1404. 15.”

In the passage of the *Prometheus* προσλαβόντα μητέρα is “having taken my mother with me as an ally:” προσλαμβάνειν is a military term, which is frequently used by Xenophon, and Mr. Blomfield observes that συμπαραστατεῖν in the subsequent verse is a *vox militaris*: this fact will enable us to trace to its source the metaphorical use of this word in Demosthenes *Olynth.* I. c. 3. p. 50. Ed. Mounteney, οὐδεὶς ἐστίν, ὃν τιν’ οὐ πεφενάκιεν ἐκεῖνος, τῶν αὐτῶ χρησαμένων· τὴν γὰρ ἐκάστων ἄνοιαν αἰεὶ τῶν ἀγνοούντων αὐτὸν ἐξαπατῶν καὶ προσλαμβάνων, οὕτως ἠϋξήθη: the meaning of προσλαμβάνων here is ‘taking an advantage of their weakness:’ it has exactly the same meaning, as τὴν—ἡμετέραν εὐήθειαν—προσαγόμενον in the precedent page: this sense of the word has escaped the sagacity of critics, who generally propose to alter it to προλαμβάνειν: thus Æschines says κατὰ Κτησιφ. c. μ’. προσλαβὼν τὴν τοῦ γράψαντος ἀπειρίαν, where Markland observes, “Forte προλαβὼν: vide

infra p. 45." so too Dem. περί Στεφ. τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσαν προσλάβοντα παρ' ὑμῶν, where Reiske remarks: "προλάβοντα pro προσλάβοντα meum, et sic coniecit quoque Markland." See the *Critical Remarks on detached Passages of Demosthenes*, in the *Class. Journ.* No. III. p. 595.

NOTE ON THE PROMETHEUS.

v. 140. τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἰλισσομένου
χθὸν' ἀκοιμήτω ρεύματι παῖδες
πατρὸς Ὀκεανοῦ.

τῆς πολυτέκνου Τηθύος· τῆς παρμήτορος Γῆς Schol. B.
"Ad verbum—*terra omniparentis alumnae*: Hesych.
et Suid. Τηθύς· ἡ Γῆ: Homericum illud *Il.* ξ. 201.
videtur respexisse *Æs.*

Ὀκεανὸν τε θεῶν γένεσιν, καὶ μητέρα Τηθύν,
ut et *Æs.* Ovid. *Fast.* 4. 81.

*Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis qua patet ambit aquis:*

Plato in *Theætet.* ἡ γένεσις τῶν ἄλλων πάντων Ὀκεανὸς τε καὶ Τηθύς ρεύματα τυγχάνει, καὶ οὐδὲν ἔστηκε:

Eustathius, *Τηθύς ἡ κοινὴ τροφὸς, Γῇ ἀλληγορικῶς, ὅτι παρὰ τὸ τήθη, ὃ δηλοῖ τὴν τροφήν λέγεται*: immo et vel ipsæ Oceanitides, quas alloquitur Prometheus, quam plurimæ fuerunt, Apollodor. 3. *Τρισχίλιαι γὰρ Ὀκεανίδες*: Virg. *Geor.* 4. 382.

Oceanumque patrem rerum, Nymphæisque sorores:

Centum quæ sylvas, centum quæ flumina servant:

Propertius, 3. 7.

O centum æquorea Nereo genitore puellæ."

Stanley.

There is in the *Seven at Thebes*, v. 314. a passage, which should be contrasted with this passage of the *Prometheus*,

Ἰδωρ τε Διεκαῖον εὖ-

τρεφέστατον πομάτων,

ὅσων ἴησι Ποσει-

δῶν ὁ γανάοχος,

Τηθύος τε παῖδες.

Τηθύος δὲ παῖδας πάλιν τοὺς ποταμοὺς ὀνομάζει· μυθεύεται γὰρ ὅτι ὁ Οὐρανὸς συμμιγείς τῇ Γῇ, ἀπέτεκε τὸν Ὀκεανὸν καὶ τὸν Τηθύον, καὶ ἄλλους οὐκ ὀλίγους παῖδας τε καὶ θυγατέρας· ὁ δὲ Ὀκεανὸς μιγείς Τηθύι τῇ αὐτοῦ ἀδελφῇ, ἐγέννησε τοὺς ποταμοὺς, καὶ τὰς πηγὰς τὰς οὕσας ἐν τῷ κόσμῳ, καὶ οὕτως λέγονται οἱ ποταμοὶ παῖδες Τηθύος, Schol. A. "Fontes—et flumina Oceano

et Tethye prognata esse fabulose narrabantur, Hesiod. *Theogon.* v. 336." Schutz. Garbitius observes upon the other passage: "πολύτικτον vocat Thetim, vel quia per ipsam intelligit *Terram*, quæ est nutrix omnium, vel quia ipsa uxor Oceani fingitur mater Nympharum, per quas possunt intelligi fontes et scaturigines aquarum, quibus passim terra irrigatur ad omnem fertilitatem." Spanhem, whose note has escaped the observation of Dr. Butler, remarks on the *Hymn to Jupiter*, p. 13. "De eadem *Æs. Choeph.* v. 125. καὶ γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται, unde παμμήτωρ etiam alicubi ab Euripide ap. Clementem: quanquam rursus fluvii, non *Terræ*, sed *Thetyos*, seu *Maris* liberi dicantur post Hesiod. *Theog.* v. 337. &c. ab eodem tragico, Τῆθύος τε παῖδες *Sept. Th.* v. 317.: sicut in *Orphicis* de Oceano, ἐξ οὗπερ πάντες ποταμοὶ: haud aliter ac ab Ecclesiaste 1. v. 7. flumina a mari oriri, ac in idem relabi dicuntur, et quorum illud a nonnullis interpretibus ad occultos e mari per terram meatus, ab aliis vero ad vapores e mari eductos, ac dein in pluviam resolutos haud incommode refertur." Again in p. 139. he more fully corrects this important error as to the passage of the *Prometheus*, which seems to have originated with the Scholiast B., who has deluded Stanley, and the other commentators down to Dr. Butler: "E quibus proinde χορηγίσιν Ὀκεανίνας

constabat itidem χορὸς Ὀκεανίδων Νυμφῶν, qui inter Æs. *Prom.* personas comparet, et in quo eædem cum patris *Oceani filia* dicuntur, tum πολυτέκνου *Τηθύος ἔκγονα*, non vero *Thetydis*, ut ibi postremus etiam editor ac interpres; quum alia, quod triviale alioquin (et bene alibi in hujus Callimachi Latino interprete arguit Anna eruditiss.) tradatur a poetis *Τηθύς*, seu *Tethys*, uxor Oceani et harum Ὀκεανίδων mater, alia vero *Θέτις*, seu *Thetis*, Nerei filia ac Pelei conjunx, et ipsamet proinde Ὀκεανίδη, sed, uti a Catullo vocatur in ejus *Epithalamio*, *Thetis Neptunina*."

ON THE
FIERY AND THE WATERY ORDEAL,
AS MENTIONED
IN THE CLASSICAL WRITERS.

PROFESSOR Brunings says in his *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, 2d. Ed. p. 9. "Germania veteres, Spartanis fortitudinis laude æquales, infantes recens natos clypeo impositos Rheno commisisse feruntur, ut eos, quos unda mer-

geret pro spuriiis, quos servaret, pro suis agnoscerent:
hinc Claudian. in Ruffin. L. 2.

Et quos nascentes explorat gurgite Rhenus:

de hoc flumine ita loquitur Eustathius ad Dionysium.

Perieg. v. 294. οὗτός ἐστιν ὁ λεγόμενος τὰ νόθα τῶν
γενήσιων διορίζειν γεννήματα, ὅσα τὰ μὲν ὑπανάχων τὰ
γνήσια, τὰ δὲ μὴ τοιαῦτα διδοὺς βυθῷ λήθης καὶ ὕδατος,

*Hic fluvius Rhenus est, qui dicitur spurios partus a
genuinis discernere, nempe genuinos servans, spurios
vero abyssio oblivionis et undarum tradens:* proba-

tiones per aquas non ignotæ fuerunt gentibus aliis, ut
ipsi Hebræorum populo *Num.* v. 17.: de aquis
Rheni pudicitiae testibus consule, si placet, Jani
Parrhasii *Syllogen* IV. *Thes. Grut.* Tom. 1. p. 875."

There is a mention of the watery, and the fiery
ordeal, which has immemorially prevailed in Asia, in
Isaiah, c. XLIII. v. 12., which appears to me to
have been unnoticed by the commentators, "*O Israel,
fear not, for I have redeemed thee, I have called
thee by thy name: thou art mine; when thou passest
through the waters, I will be with thee, and through
the rivers, they shall not overflow thee; when thou
walkest through the fire, thou shalt not be burned,
neither shall the flame kindle upon thee.*" Bishop

Lowth observes upon this passage: "I will deliver
thee, when thou art in the greatest straits and diffi-
culties: *to pass through fire and water* is a proverbial

expression to signify being exposed to all kinds of dangers: see *Psalm* LXVI. v. 12. *Thou, O God, hast proved us, thou hast tried us, as silver is tried: thou broughtest us into the net: thou laidst affliction upon our loins: thou hast caused men to ride over our heads: we went through fire, and through water, but thou broughtest us out into a wealthy place.* To pass through fire and water to serve a person is a proverbial expression, which I have often heard in Yorkshire, and we undoubtedly derived it from our Saxon ancestors, who used the *ordeal*; and why should we not conclude that the Jews, who, it seems, used the same phrase, derived it from a similar custom, which prevailed among them? Is not the interpretation, for which I contend, much more simple than the interpretation of Mr. Harmer in Vol. III. p. 315. 4th Ed.? “The setting the grass and undergrowth on fire in the East has been practised in these countries to annoy their enemies, and has sometimes occasioned great terror and distress: I remember to have seen an account of the making use of this stratagem in the *Gesta Dei per Francos*: it appears also, I think, to have been practised anciently, from those words in Isaiah c. XLIII. v. 2.: so we find, in Dr. Hawksworth’s Account of the late Voyages to the South Seas, the wild inhabitants of New South-Wales endeavoured to

destroy some tents and shores belonging to Captain Cook's ship, when he was endeavouring to repair its damages, by setting fire to the long grass of that country, and it had like to have been attended with terrible consequences : it appears then to be a stratagem naturally made use of by nations little advanced in the arts of human life ; and, consequently, it may be supposed, by the people of antiquity." I must confess that I cannot subscribe to the last sentence ; for the stratagem will be practised in both civilised, and barbarous countries, wherever the long grass is subject to be parched and dried by the sun, which makes it inflammable like tinder, as is the case in hot countries. Mr. Burder in his *Oriental Customs*, (Vol. i. p. 176, 7. 3d. Ed.) has adopted the interpretation of Mr. Harmer. The late Dr. Percy says in his *Notes on Mallet's Northern Antiquities*, Vol. i. p. 162. " Long after Christianity was established among the Anglo-Saxons, king Edward, the Confessor (a reputed saint), is said to have put his mother to the proof of the *burning plough-shares* ; and even down to our own times, the *watery ordeal*, or *proof by swimming*, has been employed by the vulgar for the trial of witchcraft, whenever they could find means to put it in practice : " Mallet himself says : " I cannot conclude this subject without observing that we find some traces of the ordeal among the ancient

Greeks and Romans : thus in the *Antigone* of Sophocles, v. 270. (Ed. Burgess).

ἤπ' ὅτ' ἔτοιμοι καὶ μύδρους αἶρ' αἰν' ἡρώων,

καὶ πῦρ δ' ἔρπειν, καὶ θεοὺς ὀρκωμοσίῃ,

τὸ μὴτε δεῦσαι, μηδ' ἐπ' ἐννοεῖναι.

τὸ πρᾶγμα βουλευσάντι, μήτ' εἰργασμένῳ :

see Franklin's Sophocles, and note on the above passage : see also Stiernhok *de Jur. Vet. Suec.* L. 1. c. 8. apud Dalin *Sue. Rik. Hist.* Tom. 1. ch. 7. : Pliny, speaking of a feast, which the ancient Romans celebrated every year in honour of the sun, observes that the priests, who were to be of the family of the Hirpians, danced on this occasion barefoot, on burning coals, without burning themselves : this was apparently a relique of the fiery ordeal. *Plin. Hist. Nat.* L. VII. 2. 'Haud procul urbe Roma in Faliscorum agro familiæ sunt paucæ, quæ vocantur Hirpi: hæ sacrificio annuo, quod fit ad montem Soractem Apollini, super ambustam ligni struem ambulantes non aduruntur : et ob id perpetuo Senatusconsulto militiæ omniumque aliorum munerum vacationem habent.'"
Burton in his note upon the passage of Sophocles says : "Citantur hæc a B. Cyrillo Alexandr. in lib. 10. contra Julian. p. 359. Edit. nobiliss. Spanhem —διὰ μέσσοι γὰρ ἰόντες πυρὸς, καὶ μύδρους ἐλόντες ἡρώων, ἐποιούνο τὰς ὀρκωμοσίας : vide *Archæolog. Græc.* L. 2. c. 6."

Before I conclude these remarks, I must observe, that the passage of Pliny, about the priests at Soracte walking at an annual sacrifice, through fire, cited by Mallet as a trace of the ordeal, is nothing to the purpose, though I have very often seen it quoted as an instance of it; for the priests walked through the fire for the purposes of purification, whereas the reputed criminal walked through fire, not to purify himself, but that the spectators might ascertain whether he was the criminal, or not: the one was *a religious duty*, and the other was *a judicial process*. Andreas Cirino in his Tract *de Urbe Roma*, inserted in A. H. De Sallengre's *Novus Thesaurus Antiquitatum Romanarum*, Tom. II. p: 366. Hagæ-Comitum 1718. presents us with these instances of *purification by the means of fire*: "Romulus hinc fertur Magiæ compos, suaque scelera et reorum, qui ad Asylum confugerant, piacula igne purgat, aris circumpositis, sacrisque e more peractis, expiationes proponit, ut in opere condendæ urbis purgati manus admoveant, et dii propitii sint; unde Ovid. L. 4. *Fast.* v. 781. ubi quærit originem expiationis per ignem, canit primo ritum modumque:

———— *Per arduas stipulæ crepitantis acervos*

Trajicias celeri strenua membra pede:

Expositus mos est: moris mihi restat origo:

Turba facit dubium, cæptaque nostra tenet:

Omnia purgat ignis edax, vitiumque metalli

Excoquit, idcirco cum duce purgat oves :

quærit proinde, an qui ignem et undam junxere patres? An quia Phaethontis perstat in aqua ignis memoria? An quia ex saxis pastores ignem eduxerunt Pali deæ sacrum? An vero quia cessit Æneæ ignis, et iter ostendit? Hæc veteres recensebant, sed Ovidius sententiam profert v. 801.

Hoc tamen est vero propius; cum condita Roma est,

Transferri jussos in nova tecta Lares?

Mutantesque domum tectis agrestibus ignem,

Et cessaturæ supposuisse casæ :

Per flammæ saluisse pecus, saluisse colonos,

Quod fit natali nunc quoque Roma tuo :

Ipse locum vati casus facit : Urbis origo

Venit : ades factis, magne Quirine, tuis :

Tibullus, ubi Urbis originem canit, meminit ignis
L. 2. *El.* 5.

Ille levis stipulæ solennes potus acervos

Accendet, flammæ transilietque sacras :

dum saltant, cinerem e faba ac vitula sumunt, postea transiliunt ter in ordine flammæ, ac puro latice loti expiantur, cecinitque morem Ovid. L. 4. *Fast.* v. 725.

Certe ego de vitulo cinerem, stipulamque fabalem,

Sæpe tuli plena februa tosta manu :

Certe ego transilii positas ter in ordine flammæ,

Udaque rorales laurea minit aquas :

ignis erat e stipula, observabatque eleganter Propert.

L. 4. *El.* 1.

Annuaque accenso celebrare Parilia fœno :

Persius vero ait *fumosa Parilia fœno* : ad quæ Lilius ait, Ovilia, et oves, et pecudes, purgabantur fumo ex sulphure, rosmarinumque, ac herbam Sabinam, et laurum cremabant."



PASSAGE IN THE PROMETHEUS DES- MOTES ILLUSTRATED.

v. 890. ἡδ' οὐκ ἔτ' εὐξέμβλητος ἡ χρησιμότης.

"εὐξέμβλητος, *facilis conjectura*, quod alibi vocat εὐξέμβολος *Choeph.* 168. *Suppl.* 695. : contra Soph. dicit ἀξέμβλητον *Trachin.* 696." *Gloss.* p. 170. The Scholiast more correctly interprets it by εὐγνώστη, and Stanley by *facilis intellectu*. But let us philosophically trace this meaning of the word, which has not been sufficiently noticed, and which is much more common than many critics imagine, from the primary idea, and illustrate our definition by a variety of examples. Συμβάλλειν means 'to enter into the meaning of a thing by comparing circumstances

together, and it is spoken particularly of oracles, or of dreams, or of any such thing, of which the meaning is not obvious, but is attained by reflection, and a comparison of different circumstances.'¹ Suidas rightly explains συμβαλεῖν by διακρίναι, νῆσαι, συγκρίναι, and quotes under συμβαλόντα a passage from Arrian, where it is used in the same sense, συνέκειτο γὰρ, τὸν μὲν σημῆναι, τὸν δὲ ΣΥΜΒΑΛΟΝΤΑ ποιεῖν τὸ τεταγμένον, 'having perceived the meaning of the sign:'. Again under συμβαλεῖν, ΣΥΜΒΑΛΕΙΝ οὐδείς εἶχε τὸ γενόμενον, ἀντὶ τοῦ ΝΟΗΣΑΙ: Again under συμβλητὰ, σύγκρισιν ἐπιδεχόμενα, καὶ ΤΑ ΔΤΝΑΜΕΝΑ ΓΝΩΣΘΗΝΑΙ καὶ ΣΥΜΒΑΛΗΤΗ ΔΤΝΑΜΕΝΗ ἘΠΙΓΝΩΣΘΗΝΑΙ ΒΟΤΑΗ κρίττονι, καὶ ἈΝΘΡΩΠΙΝΗ ΓΝΩΜΗ ὍΤΙΔΑΜΩΣ ΣΥΜΒΑΛΗΤΗ, τρόπον τινὰ τοῦ Ἀλφείου ἀποθανόντος. Herodotus, bk. I. c. 68. uses the word precisely in this sense, ὁ μὲν δὲ οἱ εἶλεγε τὰ περ ὁπώπει, ὁ δὲ ἘΝΝΩΣΑΣ ΤΑ ΛΕΓΟΜΕΝΑ, ΣΥΝΕΒΑΛΛΕΤΟ τὸν Ὀρέστεα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε ΣΥΜΒΑΛΛΕΟΜΕΝΟΣ κ. τ. λ.: the word here must not be considered as implying any doubts, or vague conjectures, but as implying the greatest certainty, which the case admits: Lichas, by revolving in his mind the story, which he had just heard, ἐννώσας τὰ λεγόμενα

¹ See the *Class. Journ.* No. III. p. 588, 9.

μενα, and by comparing it with the declarations of the oracle, *concluded* that this must be the corpse of Orestes; Again in bk. I. c. 91. οὐ συλλαβαὶν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἐαυτὸν αἴτιον ἀποφαίνεται· ἃ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε Λοξίης περὶ ἡμίονου· ΟΥΔΕ ΤΟΥΤΟ ΣΥΝΕΒΑΛΕ· ἦν γὰρ ὁ Κῦρος οὗτος ἡμίονος; ¹ here Herodotus uses συλλαμβάνειν and συμβάλλειν as equivalent terms. We read in St. Luke, c. II. v. 19. ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, in our version, 'But Mary kept all these things, and *pondered them in her heart*;' some commentators understand by συμβάλλουσα, "conferens ea, alia cum aliis, præsentia cum præcedentibus dictis Gabrielis, Elizabethæ, et Zachariæ;" in the valuable lexicon of Schoetzingen, edited by Gottlieb Leberecht Spohn, and published at Leipsic 1790., the word is translated by "sensum et vim verborum probe assequebatur," and this passage is quoted from Josephus, ὁ δὲ Ἰώσηπος ΣΥΜΒΑΛΛΩΝ Τῷ ΛΟΓΙΣΜῷ Τῷ ΟΥΝΑΡ, "Jos. autem *mente assecutus quo*

¹ Read here οὗτος ὁ ἡμίονος, *the* mule, of which the oracle spoke: I doubt whether the passage is Greek without the article: as the words stand, we must construe the passage thus, 'That Cyrus was a mule,' whereas the meaning is that 'Cyrus was *that* mule:' the insertion of the article removes this ambiguity.

id somnium spectaret:" so too the word is translated by Elsner, in his *Observationes Sacrae*, by *probe assecuta*: Alberti (who, in his *Philological Observations on the New Testament*, p. 188, 9, 10, 11. has very much upon the use of this word, but has not entirely entered into the spirit of it) says: "Hesych. συμβαλεῖν διακρίναι: sic et Schol. Lucian. Tom. II. p. 42——: Schol. Pindar. *Nem. Od.* XI. v. 1253. σύμβαλεῖν interpretantur διαγινῶναι, et Schol. Soph. *Œd. Col.* v. 1470. τῷ δὲ συμβαλῶν· τίνι τεκμηρίῳ νοήσας Moschophilus: συμβάλλεται δὲ τις τὸ δέ τι στοχαζόμενος καὶ νοῶν:—sic pro interpretari in *Exp. Alex.* I. I. c. 26. p. 43. καὶ τὸν αἰτὸν ταυτῇ συνέβαλλον, et *aquilam ita interpretatus est*: ut ante c. 19. 39. *ξυμβλήσει* usus erat pro interpretatione, ubi vide cl. Gronov.: sic Plaut. *Curcul. Act.* II. Sc. II. v. 3. *Manesis, dum huic conjicio somnium*, i. e. interpretor:—denique ut apud Lucam τὰ ρήματα συμβάλλουσα dicitur, ita ap. Aristoph. *Ran. Act.* IV. Sc. 1. p. m. 234. *ρήμαθ*——*ᾧ ξυμβαλεῖν οὐ ῥάδιον ἦν*." C. T. Damm, in his *Novum Lex. Gr. Etymol. et Reale, cui pro Basi substratae sunt Concordantiae et Elucidationes Homericæ et Pindaricæ*, says: "Recentiores [he might have added, et antiquiores] posuere τὸ συμβαλεῖν pro νοῆσαι, intelligere, considerare sic ut assequaris verum, conjicere verum sensum e. g. συνεβάλετο τὸν χρησμὸν, i. e. ἔγνω τί βούλεται ὁ

χρησιμὸς, er traf den sinn des orakels:—ad illum significatum recentiorum pertinet locus Lucæ 2. 19. ubi verba συνέβαλεν ἐν τῇ καρδίᾳ, id volunt, intellexisse Mariam has res, quas alii admirati sunt, et ex antegressis probe computasse, palam tamen nihil elocutam esse de iis rebus:—συμβαλεῖν λίαν εὐμαρὶς ἦν Ncm. II. 43. conijcere valde facile erat, war leicht zu und alzunehmen, ubi vides notionem illam verbi recentiorum.”

AN APPLICATION OF THE DOCTRINE

OF THE ASSOCIATION OF IDEAS

TO THE

ILLUSTRATION OF SEVERAL PASSAGES

IN THE

HIPPOLYTUS, AND THE AGAMEMNON.

HIPPOLYTUS.

v. 72. σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
 λειμῶνος, ᾧ δέσποινα, κοσμήσας φέρω,
 ἔνθ' οὔτε παιμὴν ἀξιοῖ φέρβειν βοτᾶ,
 οὔτ' ἦλθε πο σίδηρος, ἀλλ' ἀκήρατον
 μέλισσα λειμῶν' ἥρινὸν διέρχεται,

αἰδῶς δὲ ποταμίῃσι κητεύει δρόσοις·
 ὅστις διδάκτον μὴδὲν, ἀλλ' ἐν τῇ φύσει
 τὸ σαφρονεῖν εἰλχεν εἰς τὰ πάνθ' ὁμῶς,
 τοῦτοις δρέκεσθαι, τοῖς κακῶσι δ' αὖ τίμις.

“Religio erat,” says Musgrave (cited by the Professor), “veteribus prata Diis consecrata falce tondere: inde Hesychius, ἀδρέπαιον· ἀδρεπτον, Θεοῖς ἀνακείμενον· Σοφοκλῆς: an et huc pertinet ἄτομος λαιμὸν *Trach.* 203.?” “Hæc vox,” says the Professor, “quæ in omnibus codicibus legitur, viris doctis, præter Brunck., vehementer displicuit: Is. Vossius in Catull. p. 116. primus proposuit αἰῶς, credens nimirum hanc esse Æolicam formam pro ἔως: etsi eum insigniter errasse nemo non videt: ab isto errore derivata est Valckenaerianæ editionis lectio ἔως: sed audiamus Porson. in *Append. ad Toup.* Vol. IV. p. 450. *In Hipp. ἔως edidit Valck. Toupio obsecutus; αἰδῶς retinet, et defendit Brunck.: neutrum equidem intelligo, neque intellexisse videtur Musgrav., qui conjicit Ναῖς: post hæc autem scripta vir summus, ut ab amico docto accepi, αἰδῶς genuinam esse lectionem se credere profitebatur, et Eurip. hanc locutionem e Scholis Philosophorum sumpsisse existimabat: dixit autem Eubulus Athenæi XIII. p. 568. F. οἶας Ἡρίδανος ἀγνοῖς ὕδασι κηπεύει κόρας, unde suspicatur Blomfield. sub voce αἰδῶς latere fluminis alicujus nomen, fortasse Λάδων: mihi quidem*

retinendum videtur αἰδῶς, recte autem intellexisse puto Musgrav., qui in margine exemplaris suæ editionis hæc scripsit : *Si verum esset ἦως, subjecisset, puto, Eurip. non ποταμίαισι δρόμοις, sed οὐρανίαισι : sensus videtur esse, verecundiam idem virtuti præstare, quod solet humor fluviatilis ad hortos irrigandos adhibitus, herbis et seminibus teneris.*” Brunk remarks upon it, “Enimvero quid magis ingeniosum, quid magis venustum, quid magis allegoriæ congruens, qua sequentium naturalis sensus velatur, quam divam ipsam *pudicitiam* sacri illius prati culturæ præfectam fingi?”

A writer in the *British Review*, No. V. p. 200. says, when he is speaking of Mr. Blomfield’s conjecture : “The Ladon, we fear, (a river in Arcadia, that discharges itself into the Alpheus) approaches too near to the interior of the Peloponnesus to admit of its being near Trœzen, the scene of the play : if any thing should be altered, we should propose χάρις, on the authority of a passage in the *Aves* of Aristophanes (1099. seqq.) ἡρινά τε βοσκόμεθα παρθένια λευκότροφα μύρτα, ΧΑΡΙΤΩΝ τε ΚΗΠΕΤΜΑΤΑ : αἰδῶς τε may have somehow, through the negligence of the copyists, found its way hither from line 387.”

The conjectural reading of *ἥως* is completely overthrown by Musgrave, who has justly observed that Euripides would have written, in that case, not *ποταμίσαισι*, but *ὀρυανίσαισι*, *δρόσοις*. The interpretation of Musgrave, which is adopted by the Professor, is indeed intelligible, but the words of Euripides will not admit it, when they are carefully examined. I must confess that I am in the number of those, who think that there is no corruption in this passage, and who are dissatisfied with the conjectures, and the interpretations, which have been given above: I must, however, own that I think that the interpretation of Brunck is the most satisfactory among them; but is such a bold expression compatible with the general character of the Euripidean style, or is it suited to the passage, in which it is thus made to occur? The opinion of Professor Porson, that the phrase came from the Schools of Philosophy, may satisfy those, who are never disposed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, hesitate not to declare that it by no means satisfies me. The explanation, which I am going to submit to the judgment, not so much of the learned, as of the sensible, and the philosophical reader, is founded upon the doctrine of the association of ideas, the most certain principle of criticism, which can be

employed for the illustration of language. 1. I must first observe that, unless the three subsequent lines,

ὅστις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις,

are to be referred to αἰδῶς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual with either Euripides, or any other Greek writer. 2. ποταμίαισι κηπέυει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow.

3. This line is immediately connected with the three subsequent lines, which illustrate the αἰδῶς, or the reverence for the spot; for they tell to us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow. 4. The words ποταμίαισι κηπέυει δρόσοις were suggested by the association of ideas from the previous mention of a meadow.

Spanhem *Obs. in Hymnum in Delum*, p. 380. perceived that this word κηπέυει referred to the meadow, of which he had been speaking, but he understood the passage in a sense different from that, in which I take it: "Adde quod etiam paullo ante

Dicæarchus de iisdem Thebis eodemque, quo de luto illius urbis egerat, loco, ait, pluribus *eam hortis cultis, quam ullam aliam Græciæ urbem præstare, κηπεύματα ἔχουσα πλεῖστα τῶν ἐν τῇ Ἑλλάδι πόλεων*, ubi nempe *κηπεύματα*, vox a lexicographis præterita, de *hortis cultis*, seu *irriguis* dicta, a voce *κηπεύειν*, *hortum excolere*, seu *irrigare*, et qua postrema etiam significatione usus Eurip. *Hippol.* v. 78. ubi de *verno et illibato adhuc prato* ait, *ποταμίαισι κηπεύει δρόσοις, fluviatili illud irrigat rore.*" I may here remark that the irrigation of meadows and of gardens by the means of canals, or streams (*mobilibus rivis*), seems to have been as generally practised in Greece, as it is now practised in China: thus Plato says in Longinus, sect. 32. p. 130. τῆς δὲ τροφῆς ἕνεκα, φησί, διωχέτευσαν τὸ σῶμα, τέμνοντες ὥσπερ ἘΝ ΚΗΠΟΙΣ ὉΧΕΤΟΥΣ, ὡς ἐκ τινὸς νάματος ἐπιόντος, ἀραιοῦ ὄντος αὐλαῶνος τοῦ σώματος, τὰ τῶν φλεβῶν ῥέει νάματα.

Ποταμίαισι δρόσοις is a poetical expression for the water of a river: thus we have in v. 126. *ποταμίᾳ*

¹ "Sufficiat observasse prata et hortos *mobilibus rivis*, ut ait Horatius, L. 1. *Od.* 7. irrigasse veteres, quos pro lubitu huc, illuc, flectere licuit: huc refero verba sacri scriptoris *Proverb.* xxi. 1. *Rivi aquarum cor regis est, in manu domini positum; quocunque lubet, flectit illud.*" Bruning's *Compendium Antiq. Græc. e Prof. Sacr.* p. 72.

δρόσω τέγγουσα, where the Professor observes:
 “ δρόσος simpliciter *aquam* significat hic, et supra 77.
Andr. 167. *Iph. A.* 182. *Helen.* 1400. *Ion.* 97.
Aristoph. Ran. 1339.

κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε.

Horat. *Carm.* 3. 4. 61.

*Qui rore puro Castaliæ lavit
 Crines solutus.*”

I add the following beautiful lines of Spenser,

“ For not to have been dipt in Lethe lake
 “ Could save the son of Thetis from to die;
 “ But that blind bard did him immortal make
 “ With verses, dipt in dew of Castalie.”

I would here ask, by the way, whether the metaphorical words “ verses dipt in dew of Castalie ” were not insensibly suggested to the mind of the poet by the previous mention of the *Lethean lake*? We see the influence of this doctrine upon the language of Milton in the following verse,

Wild above rule, or art, enormous bliss :

here the poet uses *enormous* for *great*, but the epithet itself was suggested by the precedent words. Phædra says in the 585th v.

καὶ μὴν σαφῶς γε τὴν κακῶν προμνηστρίαν,
 τὴν δισπότην προδοῦσαν ἑξαυδᾶ λέχος.

I greatly doubt whether this metaphorical use of the word was not suggested to the poet by the *nuptial ideas* (if I may be allowed the expression), which still occupied his mind, and insensibly operated upon his language, after having previously put into the mouth of the Chorus the allusion to the marriage of Hercules and Iole, which is followed by the allusion to the fate of Semele, τὰν νομφευσαμένην, with which the chaunt concludes.

The Chorus says in the 765th v.

χαλεπῇ δ' ὑπέρμεγλος οὔσα
συμφορῇ :

did not the allusion to the *pump of a vessel* arise from the *previous* mention of the vessel, which had conveyed their queen into the harbour of Munychia?

The Nurse says in the 234th v.

νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πάλων ἐράσαι·
τάδε μαντείας ἄξια πολλᾶς,
ὅστις σε ἐγὼν ἀνασειράζει,
καὶ παρακόπτει φρένας, ὃ καὶ.

The mention of *horses* in the 235th v. (οὐχ ὄρᾳς;) suggested the word ἀνασειράζει in the 237th v.; for it is properly spoken of *horses*.

We have another instance in the 956th verse of the same play, where Theseus says to Hippolytus,

ἤδη νῦν αὔχει, καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ', 'Ορφία τ' ἀνακτ' ἔχων:

“καπήλεύειν,” says the Professor, “*proprie cauponiari, inde etiam denotat quæstum aliquem fraudulentum exercere*:—*veritas autem καὶ δι' ἀψ. β. Σ. κ. et victu illo tuo ex cibis inanimis constante, hominibus fraudem facito.*” Now I am prepared to contend that the word σίτοις (or δι' ἀψύχου βορᾶς), suggested the word καπήλευε, (just as we have seen in another place p. 255. that the word φαρμάκω, from its double meaning of *a colour*, and *a remedy*, suggested the word διαφθερεῖν), as will be evident from the following considerations: “Hesychius, κάπηλος· μεταπράτης· ὁ τὰ πρὸς τὴν κάπην πιπράσκων· κάπη δὲ ἡ ΤΡΟΦΗ: κάπη vero a κάπτω, quod Hesychius interpretatur ἀποδέχεσθαι, ἙΣΘΙΕΙΝ:—καπήλεύω, eodem Hesychio interprete, μεταπωλῶ· οἰνοπωλῶ· καὶ ΤΑ ΠΡΟΣ ΤΑΣ ΤΡΟΦΑΣ καὶ πόσεις,” Suicer’s *Thesaurus Ecclesiasticus*: “ἐκκαπήλευειν· δολοῦν: hac voce utitur Philostratus p. 18. τὸν γὰρ ΣΙΤΟΝ οἱ δυνατοὶ ξυγκλείσαντες εἶχον, ἢν ἙΚΚΑΠΗΛΕΥΘΕΙΗ τῆς χώρας.” Toup’s *Emendatt. in Hesych.* Vol. iv. p. 211.

We have two instances of the effect of association in the choice of words in the following passage of the *Prometheus*, v. 504.

κνίσῃ τε κῶλα συγκαλυπτὰ, καὶ μακρὰν
 δαφὺν πυρώσας, δυστέκμαρτον εἰς τέχνην
 ᾤδωσα θνητούς· καὶ φλογωπὰ σήματα
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

A person is *conducted* in the dark by the aid of a *lamp*, and ᾤδωσα originated in the word πυρώσας. It has been well observed by a writer in the *British Critic* for September 1811. that it was the connection in the mind of Æschylus between *flame* and *light*, which produced the expression—ἐξωμμάτωσα φλογωπὰ σήματα, 'I first *discovered* the method (which is now adopted) of divining by the means of fire.' ἐπάργεμα naturally followed from ἐξωμμάτωσα, for ἐπάργεμα is properly spoken of the eyes.

We have these lines in the *Agamemnon* of Æschylus, v. 32.

τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρίς ἔξ βαλοῦσῃς τῆσδε μοι φρυκτωρίας·

τιθέναι εὖ πεσόντα is a metaphorical expression taken from the game of dice, or cubes, as is evident from the following note of Professor Monk, on v. 715.:
 "In locutione πρὸς τὰ νῦν πεπτωκότα censet Valck. tesserarum ludum respexisse Eur. Hemsterhusius ad

Lucian. T. I. p. 486. afferens Sophoclem Stobæi
CVI. p. 570, 42. Grot. p. 486.

στέργειν δὲ τ' ἈΜΠΕΣΟΝΤΑ, καὶ ΘΕΣΘΑΙ πρέπει

σοφὸν ΚΤΒΕΤΤΗΝ, ἀλλὰ μὴ στένειν τυχὴν: "

hence the poet says, by the association of ideas,

τρεῖς ἔξ βαλούσης τῆσδε μοι φρυκτωρίας,

which is allowed by every commentator to be an allusion to the *game of cubes*.

Again, in v. 243.

————— στόμα-

τός τε καλλιπρώρου

φυλακὰν κατασχεῖν, φθόγγον ἀεραῖον οἴκοις,

βία χαλινῶν τ' ἀναύδω μένει.

βία χαλινῶν τῇ βιᾷ καὶ τῷ ἀναύδω μένει τῶν χαλινῶν,
τῶν μὴ ἐώντων αὐτὸν λαλεῖν Schol. A. "βία χαλινῶν
ἀναύδω τε μένει Schutz. ut χαλινῶν sit substantivum,
et ἀναυδον μένος χαλινῶν dicatur, ut *Sept. Theb.*
v. 82. *pulvis ab agmine excitatus*, ἀναυδος ἄγγελος,"
Dr. Butler, p. 30. But in my humble opinion
ἀναύδω was insensibly suggested by the word φθόγγον,
or στόμα, which had preceded.

Again, in v. 663.

ναῦς γὰρ πρὸς ἀλλήλοισι θηθεύει πνοαῖ

ἤρεικον· αἱ δὲ κροτυπούμεναι βία

χειμῶνι, τυφῶ σὺν ζάλῃ τ' ὀμβροκτύπῳ
οἷχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβω·
ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φάος,
ὀρώμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκρῶϊς.

κεροτυπούμεναι· ἤγουν τοῖς κέρασιν ἀλλήλων τυπτόμεναι, ἢ μεταφορὰ ἀπὸ τῶν ταύρων Schol. A. “ποιμένος, *pastor navis, gubernator*, f. ποιμένων κακοῦ στρόβω, *oculis abierunt vertigine mali ducis*, h. e. *venti contrarii*,” Stanley, p. 215. Dr. Butler says in p. 66. that Schutz, who had, in his first Ed. adopted Stanley's conjecture of κάκῳ, reinstated κακοῦ in his 2d Ed., “et ποιμένος κακοῦ *de tempestate* interpretatus est :” Pauw says in p. 210. “ποιρὴν κακὸς hic est *ipsa tempestas*.” To call a *contrary wind*, “a bad shepherd,” must appear to men of correct taste an expression too bold even for the wild imagination, and the energetic language of Æschylus; but were they told that this strong metaphor originated in the word *κεροτυπούμεναι*, from the connection of ideas in his mind between a *flock*, and a *shepherd*, they would immediately perceive a propriety and a beauty in it, to which they were strangers before.

Again the messenger says that *when the refulgent light of the sun arose, we saw the Ægean Sea bloom with carcases*; “ἀνθοῦν, ut Latine *summu lactis*

etiam *flos lactis* dicitur," Stanley, p. 215.: "ἀνθεῖν h. l. simpliciter ponitur pro πλήθειν, πληροῦσθαι: prope abest illud in *Sept. Theb.* v. 958. πολλοῖς ἐπανθήσαντες δόμοι πόνοισ," Abresch, p. 210. An ingenious Friend, to whom I showed this passage, thinks that the word ἀνθοῦν alludes to the appearance, which dead bodies immersed for any time in water, assume. For my own part, I imagine that the word ἀνθοῦν flowed from the word ἀνῆλθε, *from the connection in the mind of the poet between the rising of the sun, and the blooming of flowers.*

Again in v. 819.

πρῶτον μὲν Ἄργος, καὶ Θεοὺς ἐγγχωρίους
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταιτίους
 νόστου, δικαίων θ', ὣν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες, ἀνδροθήτους Ἰλίου φθορὰς
 ἐς αἵματηρὸν τεῦχος· τῷ δ' ἐναντίῳ κύτει
 ἐλπίς προσήει χεῖρὸς οὐ πληρουμένῃ.

That the phrase τὰ δίκαια is a legal term, is known to every person, who has read with any attention the Orations of Demosthenes and of Æschines upon the Crown, in which it frequently occurs: *as the eye of the poet was rolling in its fine phrenzy, his imagination bodies forth the forms of things impressed with this idea:*

τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
 ἔξω δὲ δρόμου φέρεται, λύσσης
 πνεύματι μάργῳ, γλώσσης ἀκρατῆς.

In the words,

——— δίκας γὰρ οὐκ ἀπὸ γλώττης θεοὶ
 κλύοντες,

Æschylus appears to me to be cursorily hurling a satire against the Athenian populace, who listened with too eager a facility to the eloquence of those advocates, who, like the Belial of Milton, *pleased the ear with their persuasive accents, dropped manna from their tongue, and could make the worse appear the better reason.*

GENESIS ILLUSTRATED.

“ And Jacob said unto Laban, give me my wife, for my days are fulfilled, that I may go in unto her : and Laban gathered together all the men of the place, and made a feast : and it came to pass in the evening that he took Leah, his daughter, and brought her to him, and he went in unto her : and Laban gave, unto his daughter Leah, Zilpah, his

maid, for an handmaid: and it came to pass that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done to me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born.” Genesis, c. xxix. v. 21—6.

WE read the following passage in a modern book of Travels: “The Naudowessies have a singular method of celebrating their marriages, which seems to bear no resemblance to those made use of by any other I passed through: when one of their young men has fixed on a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent: he accordingly accepts the offer, and by so doing engages to reside in it for a whole year, in the character of a menial servant: during this time he hunts, and brings all the game he kills to the family; by which means the father has an opportunity of seeing whether he is able to provide for the support of his daughter, and the children, that might be the consequence of their union: this, however, is only done whilst they are young men, and for their first wife, and not repeated like Jacob’s servitude: when this period is expired, the marriage is solemnized after

the custom of the country." From *the Travels of Captains Lewis and Clarke, from St. Louis, by way of the Missouri and Columbia Rivers, to the Pacific Ocean*, p. 101. The following passage from Mr. Marsden's History of Sumatra will show that this curious mode of marriage is not confined to the American Indians : " In the mode of marriage by *Ambel Ana*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father-in-law, who kills a buffaloe on the occasion, and receives 20 dollars from the son's relations : after this, the *booroo bye 'nya* (the good and bad of him) is vested in the wife's family : if he murders, or robs, they pay the *bangoon*, or the fine : if he is murdered, they receive the *bangoon* : they are liable to any debts he may contract after marriage ; those prior to it remaining with his parents : he lives in the family, in a state between that of a son, and a debtor : he partakes as a son, of what the house affords, but has no property in himself : his rice-plantation, the produce of his pepper-garden, with every thing that he can gain, or earn, belong to the family : he is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came : the family sometimes indulge him with leave

to remove to a house of his own, and take his wife with him ; but he, his children, and effects, are still their property : if he has not daughters by the marriage, he may redeem himself and wife by paying her *joojoor* ; but, if there are daughters before they are emancipated, the difficulty is enhanced, because the family are equally entitled to their value : it is common, however, when they are upon good terms, to release him, on the payment of one *joojoor*, or at most with the addition of an *addat* of 50 dollars : with this addition, he may insist upon a release, whilst his daughters are not marriageable." p. 224.

Meriwether Lewis, whom I have quoted above, when he is describing the *general* mode of celebrating marriages among the American Indians, says : " Very often the wife remains at her father's house, till she has a child, when she packs up her apparel (which is all the fortune she is generally possessed of), and accompanies her husband to his habitation." p. 100. We are not informed whether the husband in this case lived with the father of his wife : I should suppose that, if this was the case, the produce of his labour was appropriated to his father-in-law. The true origin of the custom of purchasing wives, which is universally practised by every barbarous people, is to afford to the father of the bride some compensation for the loss of the services of his daughter : Jacob purchased his

wife not with *a sum of money*, but with *personal labour for a term of years*.

The expression 'in the evening,' must, as Bishop Patrick observes in his Commentary, signify *at bed-time*: the learned bishop thus explains the expression 'brought her to him:' "The modesty of those times made them bring the bride to her husband's bed veiled, and without lights; so that it was the easier for Laban to deceive Jacob by bringing Leah to him." It is, indeed, true that the bride, among the Easterns, was brought to the bed of her husband veiled; and it is still practised throughout the East (it was also the custom of both the Grecians, and the Romans); but is this fact sufficient to account for the deception? Jacob had lived *sufficiently long* in the house of Laban to distinguish the voices of the two sisters, and can we suppose that no conversation took place from the evening to the morning? Unless it can be proved that silence is, in such cases, a point of Eastern etiquette, we must have recourse to another conjecture. If we suppose that Laban made Jacob drunk on this occasion, that he might deceive him by presenting to him Leah in the stead of Rachel, there will be no improbability in the story: the Easterns, whose passions are more lively than our's, celebrate their marriages with more festivity, and indulge

in greater excess for a much longer time on such occasions than is known amongst us : what confirms my interpretation is, that we find the very same artifice practised by the daughters of Lot : consult Genesis c. XIX. v. 30—6. “And Laban said, it must not be so done in our country, to give the younger before the first-born.” Dr. Patrick observes here : “We do not read of any such ancient custom ; and therefore this seems a mere shift, or a jest ; or if it had been true, he should have told it to Jacob beforehand.” That such a custom really prevailed in Syria, the native country of Laban [Genesis c. XXXI. v. 20. “And Jacob stole away unawares to Laban, *the Syrian*”], will appear by the following quotations : “Mr. Halbed observes, in the Preface to his *Gentoo Laws*, (p. 69.) ‘We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob : this was long before Moses : so in this compilation, it is made criminal for a man *to give his younger daughter in marriage before the elder ; or for a younger son to marry, while his elder brother remains unmarried.*’” Burder’s *Oriental Customs* (Vol. II. p. 16. 7. 3d Ed.). I met, on a recent perusal of the *History of Sumatra*, by Mr. Marsden, with a similar law in the Sumatran Code : “If a younger sister be first married, the husband pays six dollars, *addat pelalloo*, for passing over the elder” (p. 197.).

HIPPOLYTUS ILLUSTRATED.

ν. 25. σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

“Omnia quidem sacra mysteria possunt appellari παρὰ τοῦ μύειν, quia abstrusa et occulta erant βεβήλοις, *profanis*, et μὴ μεμυημένοις, h. e. *non initiatis*: sic namque Suid. in *Lex. Μυστήρια*, inquit, τελεταί· μυστήρια ἐκλήθησαν παρὰ τὸ τοὺς ἀκούοντας μύειν τὸ στόμα, καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι· μύειν δέ ἐστι τὸ κλείειν: et auctor *Etymologici Magni* μυστήρια, inquit, ἃ δεῖ μύσαντας τηρεῖν ἔνδον: unde Varin. in *Lex.* quoque, *Μυστήρια*, inquit, θεωρία πνευματικὴ τὴν τῶν πολλῶν κατάληψιν διαφεύγουσιν· παρὰ τὸ ἄτινα μύσαντα δεῖ τηρεῖν ἔνδον: et *mox*, *Μυστήριόν ἐστιν ἄρρητον σέβας*, καὶ τὸ ἀπόρρητον, [“Vera—origo est a μύω, *claudio*, quia, ut ait Eustathius, oportebat τοὺς μύστας μύειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἃ μεμύηται:—*Etym. M.* Μύστης, παρὰ τὸ μύω, τὸ καμμύω (ita etiam Hesychius interpretatur)· μύοντες γὰρ τὰς αἰσθήσεις, καὶ τὰς θείας ἀναλάμψεις ἐδέχοντο: vel quæ cl. Casauboni L. 1. de *Satyra* c. II. sententia est, *μυστήριον* est ab Hebræo *mistor*, seu

mistur, quod *rem*, aut *locum absconditum* significat : qui plura de hujus vocis etymo desiderat, adeat Vossii *Etymologicum*, et Casauboni *Exercitat.* n. x. LIII." Suicer's *Thesaurus Ecclesiasticus*] : namque μύησις, *initiatio*, ap. Suid. h. v. dicta est παρὰ τὸ τὰ μυστήρια καὶ ἀπόρρητα τελέσθαι : at Eleusinia sacra κατ' ἐξοχὴν μυστήρια appellata sunt ; nam et Pausanias in Atticis testatur, horum mysteriorum s. arcanorum aspectu non tantum iis, qui initiati non fuissent, prorsus interdictum fuisse, verum etiam ne percontari quidem quicquam de iis vel audire fas fuisse ; dicitque se somnio fuisse prohibitum, ne ea explicaret." J. P. Pfeiffer's *Antiquitatum Græcarum Gentilium, Sacrarum, Politicarum, Œconomicarum, Libri* iv. Regiomonti et Lipsiæ 1689. p. 102.

v. 434. καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

δόξα is here used in its proper sense, which is not *glory*, or *fame*, but *opinion*, and this the primary meaning is retained in εὐδοξος, which occurs in v. 771.

—— τὰν τ' εὐδοξον ἀνθαι-

γουμένα φάμαν :

so too the word is to be understood in the sense of

reputation, which may be either *good*, or *bad*, in v. 1115.

δόξα δὲ μὴτ' ἀτρεκέλης, μὴτ' αὖ παραΐσημος ἐναίη,

which is thus absurdly translated in the Latin version in Valckenaer's edition,

————— *Meæque crescat*

Gloria famæ, nec nimis

Excellens, nec lateat nigris

Obsita tenebris!

“Δόξα,” says a scholar, whose work, though it seems to be neglected, is replete at once with the most *critical*, and the most *curious* information, “*est opinio, fama, existimatio*, atque ita semper apud antiquissimos scriptores; δόξα enim pro *gloria* apud recentiores communis est, et posterioribus tantum Gram. usitata: δόξα certe apud Hom. nunquam *gloria*, sed *opinio*, οὐχ ἄλλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης, i. e. οὐ πόρρωθεν τῆς ὑπονοίας, οὐ πόρρω τῆς περὶ ἐμοῦ ὑποκλήψεως, *tuam de me opinionem aut existimationem non frustrabor*: hinc compos. ἐπίδοξος, παράδοξος, et similia, quæ non *gloriæ*, sed *opinionis* significationem, præ se ferunt: atque ita κλέος poetarum principi non est *gloria*, ut apud posteros, sed *rumor* et *fama*: Eustathius, Ἰστίον δὲ, ὅτι ὥσπερ κλέος, παρὰ τῷ ποιητῇ, οὐ κοινότερον ἢ τιμῇ, ἀλλὰ ἡ φήμη, οὕτω καὶ δόξα οὐ κατὰ τοὺς

ὑστερον ἐπὶ τιμῆς, ἀλλὰ ἔννοια κατὰ ψυχὴν, καὶ δόκησις, καὶ οἴησις." J. Duporti in Theophr. *Char. Prælectiones* p. 330.

I have very little doubt that the *primary* signification of ἐλπίζειν was *to expect*; for it is used in both *a good*, and *a bad sense*: thus in v. 96.

ἢ κὰν θεοῖσι ταυτὸν ἐλπίζεις τόδε;

which the Scholiast interprets by ὑπονοεῖς. A. Schottus in his *Observationum Humanarum Libri V.* Hanoviae 1615. cites (p. 82.) the following passages on Catullus de Arrio,

Et tum mirifice sperabat se esse locutum:

"*sperabat pro existimabat accipitur ad Græcorum veterum imitationem, qui eodem modo ἔολπα utuntur: Hesiod. ἐν Ἔργοις α. v. 271.*

ἀλλὰ τάγ' οὐκ ἔολπα τελεῖν διὰ τέρπικέρανον:

sic Catullus etiam infra,

————— *Utpote qui me*

Speraret, nec linguam esse, nec auriculam:

et ἔλπομαι Oppiano Ἀλυστικ.

οὐδὲν γὰρ γαίης πολυμήτορος ἔλπομαι ἄλμην:

et Eurip. in *Hipp. Coron.*—et Sophocles in *Ajace Lorario*,

ὅθ' οὐνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν

ἄγειν Ἀχαιοῖς σύμμαχόν τε καὶ φίλον:

sperare alias pro *metuere* καταχρηστικῶς, Servio teste, cum tamen *spes metui* philosophis opponatur, Maro *Æn.* 1. et 4."

A PASSAGE IN THE PROMETHEUS DESMOTES ILLUSTRATED.

ν. 306. ἔα τί χρεῖμα; καὶ σὺ δὴ πόνων ἐμῶν
ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶν
ἐπώνυμόν τε βεῦμα καὶ πετρηρεφῇ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι, καὶ ξυνασχαλῶν κακοῖς;

"ἐπόπτης, *spectator*: in fragmento de upupa ap.
Aristot. *de Animal.* xi. τοῦτον δ' ἐπόπτην ἔποπα τῶν
αὐτοῦ κακῶν Πεποικίλωκε," *Gloss.* p. 130. If, as I
have observed in the 7th No. of the *Class. Journ.*
p. 213., ἐπόπτης means a *spectator*, the following
words must be expunged as useless and absurd, .

——— ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι, καὶ ξυνασχαλῶν κακοῖς;

As a supplement to the observations made upon this
passage in the review of Mr. Blomfield's *Prometheus*

in the *British Critic* for August 1811, I add the following remarks:

“ἐπόπτης, *inspector*, ἐπιμελητῆς καὶ ἔφορος, ut inquit Pollux, id est, *curator operis*: Athenæus in quinto de navibus loquens, περὶ δὲ τοῦ Ἰέρωνος, τοῦ Συρακουσίου, κατασκευασθείσης νέως, ἧς καὶ Ἀρχιμήδης ἦν ὁ γεωμέτρης ἐπόπτης, οὐκ ἄξιον κρίνω σιωπῆσαι: πόπτης etiam theologorum verbum pro *inspectore rerum sacrarum* —: Æs. in *Prom.*——: item *præsides*, ut apud Pindarum Νεμέων θ.” Constantine’s *Lexicon*: “Plerunque ἐπόπται et ἔφοροι dicuntur, qui aliquid inspiciunt, et censura sua notant, Herodian L. 1. Plut. in *Alcib.* Athen. L. 5.:—ἐποπτεύω, *inspicio*: ἐποπτεύων dicitur, qui alicujus rei transigendæ supremam habet inspectionem et potestatem, Appian *B. C. L.* 2. ἵνα τε μὴ δείσειεν οἱ δικασταί, αὐτὸς αὐτοὺς ἐπόπτευσεν, στρατιὰν παραστησάμενος,” H. Stephens’s *Lexicon*. “ἐπόπτομαι et ἐπιόπτομαι, *inspicio*, et spectando eligo, ἀκριβῶς ἐπισκέπτομαι, nam ἐπὶ, sicut περὶ, sæpe intendit significatum, τοὺς ἄν ἑγὼν ἐπιόψομαι. [*II.*] 1. 167. *hos sane ego dispiciam et eligam*, ad legationem hanc eandem, διακρινῶ, ἐπιλέξομαι, sic et B. 294. τῶν μὲν τοὶ ἑγὼν ἐπιόψομαι, ἥτις ἀρίστη, *ex iis navibus tibi seligam inspiciendo, quæ est optima*,” Damm’s *Lexicon*. The preposition has the same sense of inspection in

“ἐπιόγμιος, *præpositus sulco et seriei segetum*, epitheton Cereris,” says Damm, and again, “ἐπινόμος active est *curator, inspector, administrator*.” The *Etymologicum Magnum* says, Ἐπίσταθμοι, ἄρχοντές εἰσι, παρὰ τὸ ἐν σταθμοῖς εἶναι ἀνομασμένοι· ἄρμοστὰς δὲ τοὺς τοιούτους Λακεδαιμόνιοι καλοῦσιν.

HIPPOLYTUS ILLUSTRATED.

π. 739. Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν

ἀνύσαιμι τὰν ἀοιδῶν,

ἵν' ὁ ποντομέδων πορφυρέας λίμνας

ναύταις οὐκ ἔθ' ὁδὸν νέμει,

σεμνὸν τέρμονα ναίων

οὐρανοῦ, τὸν Ἄτλας ἔχει,

κρήναι τ' ἀμβρόσιαι χέονται

Ζητὸς μελάθρων παρὰ κοίταις,

ἵν' ἂ βιδῶρος αὖξει

ζαθέα χθονὶν εὐδαιμονίαν θεοῖς.

It is to be remarked that, agreeably to this passage, the gardens of the Hesperides are placed on the confines of the universe, that Atlas there bears upon his shoulders the pillar of heaven, that the palace of

Jupiter is placed there, and that there too is the residence of the Gods. Homer *Il.* xiv. 200. places his Tartarus in the same quarter; for Juno says,

εἰμι γὰρ ὄψομένη πολυφόρβου ΠΕΙΡΑΤΑ ΓΑΙΗΣ,
 Ὀκεανόν τε Θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν ἐὺ τρέφον, ἡδ' ἀτίπαλλον,
 δεξάμενοι Ῥεΐης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.

The words *πείρατα γαίης* denote *the West*, from the circumstance of *its being the supposed confines of the world*, which, however, seems to have escaped the profound researches of Heyne, who says upon the passage of Homer: “Non declarat qua parte terrarum Oceani regia adeatur: non in Occidente; nam ibi Noctis et Solis regia est: restat meridies; quo spectant forte Æthiopes sup. A. 423.” E. Spanhem, *Obs. in Hymn. in Del.* p. 433. and the authors, whom he quotes, were not sufficiently aware of the fact: “περάτη τε—adduxit jam ad h. l. Anna eruditissima Apollonii Scholia, in quibus hæc vox περάτη, juxta nonnullos, de altero sub terram hemisphærio, proprie tamen de *oriente* dici scribitur: locus Apollonii, ubi illa criticorum de h. v. glossa, extat L. i. v. 1281. ubi de Aurora ait Poeta ἐκ περάτων ἀνιοῦσα, *e meta horizontis orta*, haud aliter ac ἐκ περάτων

numero plurium, et de oriente itidem Sole alibi dixit
L. II. v. 164.

ἤμος ἥελιος δροσερὰς ἐπέλαμψε κολώνας,

ἐκ περάτων ἀνιῶν,

e metis horizonis orsus,

ubi Critici ἐκ τοῦ ὑπερορίζοντος ἡμισφαιρίου: alibi
autem voce περάτηθεν eam in rem usus, sed de Luna
similiter L. 4. v. 54.

τὴν δὲ νεὸν Τιθηνίς ἀνερχομένη περάτηθεν,

luna nuper exorta e meta, seu termino, non ut ibi
ex adverso, ut ipse postea interpres in notis ad h. l.
retractavit; et quomodo περαιόθεν melius ab eo red-
ditur L. 4. v. 71.: sicuti autem de *Orientali plaga*
eadem περάτη et περάτηθεν, adductis modo locis, di-
cuntur, et ob eam, quam adducunt ad priora Apol-
lonii verba nempe L. I. v. 1281. veteres Critici
causam, περάτη λέγεται δὲ κυρίως ἡ ἀνατολή· πέρας
γὰρ αὕτη τῆς τοῦ οὐρανοῦ κινήσεως· ἐκεῖθεν γὰρ ἔρχεται,
καὶ εἰς αὐτὴν τελευτᾷ: ita hic περάτη de *occasu*, non
de *oriente* dici, de quo mox ait Callimachus, καὶ ὑππό-
θεν ὠκέες ἵπποι Ἡέλιον φορέουσι, bene viderunt inter-
pretes; sic enim περάτη tam de diuturni solis cursus
in nostro hemisphærio *meta*, seu, quod ait Euripides
in *Ione* v. 1148. *quum sol agebat equos εἰς τελευταίαν*
φλόγα, *ad ultimam flammam*, quam de extremo alte-
rius hemisphærii *termino*, unde ille denuo supra nos-

trum horizontem emergit, dici pariter potuit: ut mittam notam Epicuri, aliorumque e veteribus opinionem, qui occidentem solem extingui in Oceano Occidentali credidere, indeque postea novi solis lumina; quod a Lucretio etiam L. v. v. 661. adstruitur, reparari:"

"Tempore item certo roseam Matuta per oras

"Ætheris auroram defert, et lumina pandit;

"Aut quia sol idem sub terras ille revertens

"Anticipat cælum radiis accendere tentans;

"Aut quia conveniunt ignes, et semina multa

"Confluere ardoris consuerunt tempore certo,

"Quæ faciunt solis nova semper lumina gigni:

"Quod genus Idæis fama est e montibus altis

"Dispensos igneis orienti lumine cerni;

"Inde coire globum quasi in unum, et conficere orbem."

I shall now introduce to the notice of the curious, and the learned reader some important passages, as to the western situation of the Elysium of the Greeks, which will be found to agree with this passage of Euripides: they are extracted from a work of the most profound research, which bears the following title *Στρωματεὺς Ἐπιστόλιος, de Statu functorum Statu, ex Hebræorum atque Græcorum comparatis Sententiis concinnatus, cum Corollario de Tartaro Apostoli Petri, in quem Prævaricatores Angelos dejectos memorat, auctore J. Windet, M. D. Col. Lond., published at*

London, 1663. : opposite to the title-page is the following testimony to the merit of the work, *Quidquid de Vita Functorum Statu eruditus autor statuit, hoc de illo certe statuendum est, nec victurum illum sine honore, nec moriturum sine gloria, M. Franck, S. T. P. Reverendo in Christo Patri, Domino Episcopo Lond. a sacris domesticis*, Nov. 7. 1662.

“Veteris—Paradisi egregius situs Græcos incertos sententiæ reddidit, qua gentium Elysium suum statuerent: Ἠλύσιον οἱ μὲν φασὶ περὶ Αἴγυπτον εἶναι, οἱ δὲ περὶ Λέσβον, ἄλλοι κεκεραυνωμένον χωρίον ἢ πεδίον; τὰ δὲ τοιαῦτά ἐστιν ἄβατα, inquit Hesychius, ex quo corrigendi h. l. Phavorinus, et Suidas cum frigidissimo interprete: est qui censet primos parentes solum paradysum vērtisse præ metu *fulmineæ vibrationis*, quam Cherubi intentabant; neque ausos unquam pedem referre: hinc illud in Græcismo, quod Hesychius respexerat, Elysium nempe esse *in loco divinitus tacto atque hominibus inaccesso*: Græcium tandem inspiciens, reperi *Geneseos* 3 vers. ult. *Cherubim et flammeum ensem* non dissimiliter exponentem: alii, qui paradysum *πέρα τῆς κεκαυμένης ἀντάξονος* sub Æquatore statuebant, zona illa torrida mortales excludi credebant: Claudian. de Phœnice, quem paradisi inquilinum faciunt,

Plagu defensu iniqua

Possidet intactas ægris animalibus oras.

Tertullian. *Apologetico*, p. 42. Ed. Rigaltii, inquit,
*‘Si paradisum nominemus, locum animæ amœnitatis
 recipiendis sanctorum spiritibus destinatum, maceria
 quadam (prius legebatur materia) igneæ illius zonæ
 a notitia orbis communis segregatum; Elysii campi
 fidem occupaverunt: unde hæc oro vos (gentes allo-
 quitur) philosophis aut poetis tam consimilia?’*
 Josephus de *B. J.* l. II. c. 12. p. 788. Gl. de Esse-
 nis, Ταῖς μὲν ἀγαθαῖς (ψυχαῖς) ὁμοδοξοῦντες παισὶν
 Ἑλλήνων, ἀποφαίνονται τὴν ὑπὲρ ὠκεανὸν δίαιταν ἀπο-
 κεῖσθαι, καὶ χῶρον οὔτε ὄμβροις, οὔτε νιφετοῖς, οὔτε
 καύμασι βαρυνόμενον, ἀλλ’ ὃν ἐξ ὠκεανοῦ πρᾶνς αἰὲλ
 ζέφυρος ἐπιπνέων ἀναψύχει, quæ verbatim ex Homero
 transcripsit; Ulysse enim 4. sic Proteus ad Mene-
 laum,

σ’ ἐς Ἡλύσιον πεδῖον καὶ πείρατα γαίης

Ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθς,

τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν,

οὐ νιφετὸς, οὔτ’ ἄρ’ χειμῶν πολὺς, οὔτε ποτ’ ὄμβρος,

ἀλλ’ αἰεὶ ζεφύρειο λιγυπνέοντας αἴητας

ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους:

Hesychius Homericum πείρατα γαίης, τὴν δύσιν
 exponit: Phavorinus inquit, Ἡλύσιον πεδῖον, περὶ
 τοῦ τὰ κατὰ δύσιν πέρατα τῆς γῆς: notum olim prius-
 quam Magnes in subsidium venisset, dum Phœnices
 Pleiadum adhuc suspectu in cursu regundo niterentur,
 navigationem pleramque omnem intra mediterraneum

stetisse: Plato dixit in *Phædone* ævi sui homines
οἰκεῖν μέχρις Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν
σμικρῷ τινὶ μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας: neque
enim hinc ultra Phasin, aut illinc ultra *Herculis*
columnas tetendit ἡ πλεομένη θάλασσα, ut veteres
vocant: de Phaside versus proverbialis,

εἰς Φᾶσιν, ἐνθα ναυσὶν ἔσχατος δρόμος,

atque e regione ἀπτεσθαι Ἑρακλέος στηλῶν usurpat
Pindar. *Olymp.* 3. et subjungit,

τὸ πόρσω

δ' ἔστι σοφοῖς ἄβατον,

καὶ σόφοις, οὐ μὴν διώξω, καῖνος εἶην :

[Compare Euripides in v. 1056., Hippolytus says,

ἀλλὰ μ' ἐξελεῖς χθονός ;

to which Theseus replies,

πέραν γε πόντου, καὶ τόπων Ἀτλαντικῶν,

εἴ πως δυναίμην,

yes, if it were at all possible, beyond Jericho, as we
say: the Professor here cites these passages :

ἐπεὶ με χαί κασίγνητου τύχαι

τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους

ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονός

ἅμοιν ἱρεῖδων.

Æsch. *Prom.* 355.

τόν τε χρυσίων

δράκοντα μήλων φύλακ' ἐπ' ἐσχατοῖς τόποις,

Soph. *Trach.* 1101.

and refers us to v. 3.

οἱ τε πόντου θερμόνων τ' Ἀτλαντικῶν,

where he justly observes, “*Montem Atlantem fingebant poetæ et maris, et naturæ finem esse.*” Sophocles, in his *Theban Œdipus*, v. 175. Ed. Brunck, calls Pluto *the Western God*,

ἄλλον δ' ἂν ἄλλω προσίδοις,
ἅπερ εὐπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἄκταν,
πρὸς ἐσπέρου, θεοῦ,
ὣν πόλις ἀνάριθμος ὀλλυται]

Ubi vero cunque Elysium suum statuerent gentes; illud interim non omiserunt esse ἄβατον, id est difficilis admodum accessus : ejus autem rei rationem a veteri paradiso, cujus aditum terribiles angeli occupabant, sine dubio duxerunt : prope hasce columnas Herculis dudum floruit—*Ταρτέσσιον ὄλβιον ἄστν*, cujus miranda fertilitas atque opulentia ænigmati Homérico ansam præbuit *a Tartaro ad Tartessum migrare*, i. e. a conditione pessima ad optimam : in eadem vicinia erant et *Divites insulæ*, ut Horatius vocat : Græcis *Μακάρων Νῆσοι*, atque *Ἡλύσιον Πεδίον* dicuntur : *Ἡλύσιον* autem nomen cum loci ipsius notitia quin Homerus a Phœnicibus traduxerit, minime ambigo : Geographus l. III. p. 150. Ὁ τοῖ-
κον ποιητῆς τὰς τοσαύτας στρατιάς ἐπὶ τὰ ἔσχατα τῆς
Ἰβηρίας ιστορηκώς, πυνθανόμενος δὲ καὶ πλοῦτον, καὶ
τὰς ἄλλας ἀρετὰς (οἱ γὰρ Φοίνικες εἰδήλουν τοῦτο),

ἐνταῦθα τὴν τῶν εὐσεβῶν ἔπλασε χῶρον, καὶ τὸ Ἑλύσιον πεδίον :—nec primi paradisi splendidum situm et difficiles aditus, verum etiam arborum ac florum apparatus λειμωνώδη (ut cum Cebete loquar) ad Elysii sui descriptionem adhibuerunt Græci :—illic epulis ac perpetuæ festivitati satagunt, παρὰ τιμίοις θεῶν in societate illorum, quos Dii honoratos habent, ut Pindarus ait; nec non et Deorum ipsorum conviviis admissi : Socrates in *Phædone* refert auctores τελευτῶν innuere ὅτι ὃς ἂν ἀμύητος καὶ ἀτέλεστος εἰς ἄδου ἀφίκηται, ἐν βορβόρῳ κείσεται· ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει : Hercules ap. Pindarum, *Isthm.* 4.—: hæc ab Homero *Ulyssea* λ'. transtulit, qui de Hercule pridem dixerat,

μετ' ἀθανάτοισι θεοῖσι

τέρπεται ἐν θαλίῃς, καὶ ἔχει καλλίσφυρον Ἥβην :

—: Empedocles honeste viventibus pollicetur quod futuri sint

ἀθανάτοις ἄλλοισιν ὁμέστιοι, ἐν τε τραπέζαις

ἔοντες ἀνδρείων ἀχέων ἄκκληροι, ἀπηρεῖς :

—: sicut Hebræi (ut dixi) felicitatem cœlestem paradisi vocabulo adumbrarunt, sic Græci in urbe (ubi ubi illa sit) Saturni, quem penes aurea illa ætas vigit, Elysium suum, atque Μακάρων Νῆσον collocarunt : Pindar. *Olymp.* Od. II.

ὅσαι δ' ἐτόλμασαν ἐς τρεῖς
 ἑκατέρωθι μέλαντες
 ἀπὸ πάμπαν ἀδίκων ἔχουσιν
 ψυχὰν, ἔτιυλαν Διὸς
 ὅδδ' ἀπὸ Κρόνου τύρ-
 σιν, ἐνθα μακάρων
 νῦσον Ὀκεανίδες
 αὖθις περιπνέουσιν."

This residence of Saturn was certainly in the *classical* west, (or in the north), as we have seen above (the reader will also please to turn to p. 180, 1, 2.); and it is a remarkable fact that the mythology of the Easterns corresponds with this idea, as will be seen by the following quotation from an Essay, written by my friend, the Rev. R. Patrick, entitled *The Identity of Albion with the Hyperborean Island of Diodorus*, inserted in the *Class. Journ.* No. VI. p. 247.: "In the *Asiatic Researches*, Vol. VIII. p. 287. Wilford says—'The seven zones of the Hindus correspond with seven countries; of these, Salmali is bounded to the west by the Cronian seas, that is to say, by the Baltic: Crauncha includes Germany:' at p. 301. the same author adds: 'It includes Germany, France, and the northern parts of Italy: *Crauncha* is the same with *Chronus*, confounded with *Saturn* by western mythologists; and the Baltic and Adriatic seas were probably called *Chronon*' [this accords

with my quotation from Plutarch in the 181st p. of these Recreations] ‘*from the dwipa, or division, of Crauncha*: it is surrounded by the Dadhi-Sagara, or *Sea of Curds*,’ that is, by *the coagulated and lazy sea* of Tacitus, and of the Easterns, and of Avienus, who are quoted in my notes on the last author: ‘Saturn, according to Cicero and Plutarch, was peculiarly worshipped by the nations in the western parts of Europe, and in the north; though the latter says that, in process of time, his worship began gradually to decline there:’ now in the Sanscrit mythology, Senih, and Arah resided in the north: Jupiter gave him that quarter for his residence, and made him the guardian of it: the left hand, *sinister* in the Latin, and *aristeros* in the Greek, are equally derived from the Sanscrit *senis-tir*, or *tiram*, and *arasya-tiram*, or *aras-tiram*, i. e. *Saturn’s quarter*:’ in the *Asiatic Researches*, Vol. VIII. p. 287. Wilford says, ‘*Sacam* includes the British isles, and *Puschara* is Iceland; it is the Peuce of Orpheus’s *Argonautics*: the *Cronon Sea* is the *Baltic*.’”

ON THE WORD *ΚΑΙΗΛΕΤΕΙΝ*.

So much has been written upon this word both by classical, and by biblical commentators, that I almost

despair of exciting any attention in the reader, from the disgust, which he may be apt to feel at the renewal of the discussion; and I should not have obtruded the following remarks upon his notice, had I not, perhaps erroneously, conceived that I could throw some little light upon the subject, and give to him some clear and precise, as well as new and original, and I add, not unimportant ideas. I recommend then to him to digest these passages from Duport's Commentary on Theophrastus. 1. "Notandum discrimen inter *καπηλεῖα* et *πανδοχεῖα*, etsi enim aliquando confunduntur, stricte et proprie tamen sic differunt, ut *καπ.* sint proprie *cenopolia*, seu tabernæ vini, in quibus nihil nisi vinum venditur, *πανδοκ.* autem diversoria publica recipiendis viatoribus et hospitibus, in quibus omnia, quæ ad victum pertinent, habentur promercialia, quæ *καταλύματα*, et *καταγωγία*, et *ξενοδοκεία*," p. 310.: Again in p. 327. "Aristoph. *Vesp.* 787.—*ἐνέκασα* est *deoorani*: *κάπτειν* est *edere*, *manducare*, unde *κάπη φάτνης*, *stabulum manducatorium*:

καὶ τοὺς μὲν κατέδησαν ἐπ' ἵπποισι κάπησι:

κάπη Æolice *κόπη*, inde Lat. *copa*, et *copona*, et *caupo*, *caupona*, et *copona* ["A *cupa* dictos vult Isidor. 20, 6. non improbabiliter; nisi malis cum Scaligero *Conject. ad Varron.* p. 61. a *κάπηλος* ducere, ut a *πίθηκος* *πίθων*, *κάνθηλος* *κάνθων*, &c."

Gesner's *Thes. Lat. Ling.*, to which Laurenbergius in his *Antiquarius* assents], "etiam κάπηλος et καπηλεῖον: nugantur enim pro suo more Grammat., cum κάπηλος dici volunt παρὰ τὸ κακύνειν τὸν πηλόν, i. e. οἶνον, quia vinum corrumpunt et cauponantur; ut σταφυλὴν quasi σταπηλὴν, παρὰ τὸ στάζειν τὸν πηλόν, πηλὸς enim antiquitus vinum." Again in p. 382. "καπηλεύειν, cauponari; ita enim hæc vox sumitur in malo sensu pro merces corrumpere et adulterare, ut mangones solent: et sic caupones vinum corrumpunt, et adulterant ἀδελφὰ ὕδατα, juxta illud *Dipnosoph.* ἀπώλεσας τὸν οἶνον, ἐγγχείας ὕδωρ: — κάπη est stabulum, seu diversorium, et a κάπη κάπηλος, et καπηλεῖον, nam λος est mera terminatio Græca paragogica: ab h. igitur fraude τῶν οἰνοπωλῶν, aquam vino miscentium, et κεκραμένον τὸν οἶνον ἀντὶ τοῦ ἀκράτου ἀποδιδομένων, fluxerunt duæ hæ voces proverbiales ὕδαρῆς et καπηλεύειν." Again in p. 302. "Proprie ἀγοραῖοι dicebantur οἱ κάπηλοι, cociones, arilatores, propola, μεταπράται, pusilli negotiatores, qui ab agricolis, et artificibus, et mercatoribus res emebant, ut eas populo carius divenderent, vulgo *hucksters*: quoniam vero hi κάπηλοι, sive cociones, præ aliis ἀνελεύθεροι καὶ ἀπειρόκαλοι, sordidi, et illiberales, et minus honesti censentur, idcirco ἀγοραῖος in malo sensu ponitur in re morali, pro homine vili, et sordido, et illiberali, ut et Latinis

vox *circumforaneus*, et *circulator*, et *circulatorius*: et ἀπονενοημένος hic, opinor, dicitur ἀγοραῖος (non a fraude, et impostura, quæ in foro exerceri solet, uti sentit Lat. Interpr., qui ἀγ. vertit *veteratorem callidum improbumque*, sed) a vilitate, et sordibus, anime illiberalitate: quam sordida semper habita fuerit cocionatura, sive negotiatio hæc τῶν ἀγοραίων, testatur Cic. in *Off.*, *Sordidi*, inquit, *etiam putandi, qui mercantur a mercatoribus, quod statim vendant carius; nihil enim proficiunt, nisi admodum mentiantur; nec vero quicquam est turpius vanitate*: hinc καπηλεύειν semper in malo sensu, ut καπηλεύειν τὴν μάχην ap. Æs. et καπηλεύειν τὸν λόγον in *N. F.* Κάπηλος, perhaps, primarily signifies not a *huckster*, but a *dealer in wines*, who generally also employed an agent (*institor*) to dispose of them in the country, and the towns: "Ulpian. *Caupones* autem D. Nautæ, caupones, stabularii, ut recepta restituant: *Caupones* autem, et stabularios æque eos accipiemus, qui *cauponam*, vel *stabulam*, *exercent, institoresque eorum*," Gesner's *Thes. Lat. Ling.*

Now, as the Sophists of Greece used to traverse different parts of the country, that they might obtain money by delivering lectures, which they of course adapted to the character and situation of their hearers, and thus made all their principles of morality, of

philosophy, and of truth, subservient to their secret motive of avarice, hence they are very naturally, and beautifully compared to these *hucksters* in a passage cited by Professor Monk on the 957th verse of the *Hippolitus*, from the *Protagoras* of Plato, p. 219. C. οὕτω δὲ καὶ οἱ τὰ μαθήματα περιαγαγόντες κατὰ τὰς πόλεις, καὶ πωλοῦντες, καὶ καπηλεύοντες τῷ ἀεὶ ἐπιθυμοῦντι κ. τ. λ.: “καπηλεύω, proprie *cauponem* ago, *quæstum sequor mercatorium*, omnino *vendo*, *pretio quemcunque rem permuto*: 2 Cor. II. 18. οὐ γὰρ ἐσμὲν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ θεοῦ, *in tradendo evangelio pretium non quoddam spectamus*, h. e. vel *laudis*, vel *opum quærendarum caussam*: Julian. *Ep.* 42. qui contra ac sentit, docet: sic Lucian in *Nigrino* p. 35. Ed. Grævii, καπηλεῖα vocat *auditoria illorum philosophorum, qui juventuti quid proponunt, modo divitias consequantur*: adde Dillherrum *Dispp.* T. 1. p. 286, 7. et Jo. Alberti *Observ. Philol.* p. 359.: Apostolus, ergo dicit, se non *cauponiam* exercuisse in verbo divino prædicando, seque ita gessisse, ut simul magnas opes, et auctoritatem acquireret,” *Nov. Lex: Græco-Lat. in N. T.* in M. G. Leberecht Spohn’s Ed. “Novi veterem senarium, qui vim obtinuit proverbii,

λόγοισιν Ἐρμῶδωρος ἐμπορεύεται,

quamque sint in usu figurato finitimæ verba significationis ἐμπορεύεσθαι, et καπηλεύειν, hic tamen

vim non animadverto, quam istis δι' ἀψύχου βορᾶς καπηλεύειν adjungere possit vox σίτοις" [I wish that the Professor had paid more attention to this very just remark: the alteration is so simple in itself, gives such an uncommon spirit to the passage, seems to be so much required by the nature of the sarcasm, and removes such an *accountable* construction from the text, that I should not have hesitated to adopt it]: "cui duæ vocolæ substitutæ, σὺ τοι, asperam orationem magis, ni fallor, animabunt, *tu nunc igitur gloriare, nobisque, dum ostentationis causa cibis tantum vesceris inanimis, philosophum te vendita: σέ τοι, et σὺ τοι* in animose dictis occurrunt Soph. *Aj.* 1245. *Elec.* 584. *Æs. Eumen.* v. 730. *et* 732.: pro σὺ γε, σὺ τοι scripsisse videtur Eurip. *Iphig. Aul.* v. 1035. —: quæ dici possent ad καπηλεύειν, paucis explicari nequeunt," L. C. Valckenaer's *Adnott. in Eur. Hipp.* v. 952.

The reader will, I think, now be prepared to enter into the spirit of the passage in St. Paul's *Epistle to the Corinthians*, a passage, of which the explanation has given very great trouble to the commentators, because they have not viewed the word καπηλεύειν in the proper light, as I will venture to assert. The very learned, and sensible Parkhurst, in his admirable Greek Lexicon, thus explains the word: "*to make*

a gain of any thing (so Herod. L. 3. c. 89. ἐκατήλαυς πάντα τὰ πράγματα, *he made gain of every thing*, and Herodian L. 6. c. 12. εἰρήνην χρυσίου καπηλεύοντες, *making peace for money*, and thus in Latin *cauponari bellum* is *to make war for money*, Ennius ap. Cic. Off. L. 1. c. 12. where see Bishop Pearce's Note), especially by adulterating it with heterogeneous mixtures, as vintners have been in all ages too apt to do with their wines (thus in Scapula we have καπηλεύειν τὰς δικὰς, *to sell judicial decrees*, i. e. pronounce *corrupt* ones for money); so in the LXX. of Isa. I. 22. we read οἱ κάπηλοι σοῦ μίσγουσιν τὸν οἶνον ὕδατι, *thy vintners mix the wine with water*: hence the verb is with a most striking propriety applied to those, who, for filthy lucre's sake, basely adulterate the word of God with human imaginations, τοὺς οἰκείους λογισμοὺς ἀναμίγνυντες τῇ χάριτι, as Theodoret well expresses it: occ. 2. Cor. II. 17. comp. c. IV. 2. Tit. I. 11. and see Raphelius, Wolfius, Wetstein, and Kypke on 2 Cor. II. 17." Now the reader must remember what I have said above, that the Greek sophists used to traverse different parts of the country, and to deliver for money, whensoever they could meet with any encouragement, lectures, which they would of course adapt to the character and situation of their hearers, and thus would scruple not to sacrifice to their avarice every

principle of morality, and of philosophy, not to mention that through their ignorance, and vanity, they would necessarily give the most false and dangerous views of the subject : hence they are most properly and elegantly compared to *hucksters*, not only because they perverted the truth to their own purposes, as *hucksters* corrupt and adulterate their wines, but because they travelled, like *them*, from town to town, wheresoever they could find any encouragement : let it also not be forgotten that St. Paul is addressing the Corinthians ; for on this circumstance is founded the propriety of the allusion to the Grecian sophists : it is also to be remarked that he had been speaking of his travels : he has, then, an implied allusion to the huckster, and the Greek sophist, but a direct allusion to the false teachers, to whom they are well compared : ‘ We do not,’ says he, ‘ like your own huckster-sophists, travel up and down the country, preaching Christianity for pecuniary considerations ; we do not, like them, from the compound of ignorance, and of vanity, corrupt the truth, which we profess to deliver ; we are not ready, like the false teachers, wilfully to advance any doctrine, provided we are paid for the sacrifice of honour, and of conscience ; but we reveal the pure word of God, and preach the true doctrines of Christ,’ οὐ γὰρ ἔσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ θεοῦ,

ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν Χριστῷ λαλοῦμεν. The reader should not fail to compare with this passage the following extract from Ignatius in *Ep. ad Trallianos*, p. 7. (cited, under the word *καπηλεύειν*, by Suicer, in his *Thes. Eccles.*, whom he should consult for the comparison of the Glosses of Hesychius, of Suidas, and of the *Etymologicum Magnum*), *Εἰσὶ γὰρ τινες ματαιολόγοι καὶ φρεναπάται, οὐ Χριστιανοὶ, ἀλλὰ ΧΡΙΣΤΕΜΠΟΡΟΙ, ἀπάτη (forte legendum ἈΠΑΝΤΗ, ubique) ΠΕΡΙΦΕΡΟΝΤΕΣ ΤΟ ΟΝΟΜΑ ΧΡΙΣΤΟΥ, ΚΑΙ ΚΑΠΗΛΕΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ, καὶ τὸν ἰὸν προσπλέκοντες τῆς πλάνης τῇ γλυκεῖα προσηγορίᾳ, ὩΣΠΕΡ ΟΙΝΟΜΕΛΙΤΙ κώνειον ΚΕΡΑΝΝΥΝΤΕΣ, ἵνα ὁ πίνων τῇ γλυκυτάτου κλοπῆς ποιότητι τὴν γευστικὴν αἴσθησιν, ἀφυλάκτως τῷ θανάτῳ περιπαρῇ.*

The passage of the *Hippolytus*, to which I have referred above, is this,

σὺ δὲ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ,
 ξύνει; σὺ σώφρων, καὶ κακῶν ἀκήρατος;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγὼ,
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς·
 ἤδη νῦν αὖχει, καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὁρφέα τ' ἀνακτ' ἔχων,
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνοῦς.

Valckenaer, as we have seen, translates the last lines thus, *Tu nunc igitur gloriare, nobisque, dum ostentationis causa cibus tantum vesceris inanimis, philosophum te vendita*, while Professor Monk turns them thus, *Victu illo tuo ex cibus inanimis constante, hominibus fraudem facito*. The version of Valckenaer is singularly happy, and the word *vendita* is highly appropriate: "*Venditare*, ostentare, jactare *Sull.* 10. 'Ita illos se audituros, quibus se *venditabat*;' *Verr.* 3. 58. '*Venditare se existimationi hominum*:' cf. ad *Att.* 8. 16. *Phil.* 8. 10. *Har. R.* 23. ubi vid. Græv.: ductum est a mercatoribus, qui laudandis mercibus emtores alliciunt; nam *venditare* proprie est cupere vendere, et emendum offerre, ut *Att.* 1. 14. 'Tusculanum *venditat*, ut, si possit, emat Pacilianum domum,' Ernesti's *Clavis Ciceroniana*. The line of Horace will readily occur to the mind of the reader,

Laudat venales, qui vult extrudere, merces.

Now this is the meaning of *κατήλθε* in this passage — *vendita te philosophum*, 'recommend yourself to the notice of the world by these means,' as the vintner, or keeper of a tavern, recommends his wines; and that this is the meaning is evident from the words *ΚΟΜΠΟΙΣ*, and *ΑΤΧΕΙ*, which precede.*

* The note of the Professor upon the word *περισσός* is, like the word itself, *excellent*: "Huc respexit Eustathius ad *Il.* 4.

EXPLANATION OF THREE PASSAGES IN THE HIPPOLYTUS.

v. 147. φοιτᾷ γὰρ καὶ διὰ λίμνας,
χέρσον θ' ὕπερ, πελάγους
δίναισιν νοτίαις ἁλμας.

“Hujus loci,” says the Professor, “impedita
constructio editores summis molestiis affecit: etsi

p. 484, 15—369, 14. λέγει δέ που καὶ ὁ Εὐριπίδης ἐπὶ ἐκάλῳ τὸ
Περισσὸς ὧν ἀνήθ, ἀντὶ τοῦ μέγας, πολὺς, conferens περισσὸς
Ἀριστείδης, περισσὸς τὴν σοφίαν: enimvero ille dictus fuit
περισσὸς, qui prudentia, pietate, justitia, vel alia qualibet re,
hominis modum excederet: itaque nunc in bonam, nunc in ma-
lam partem, pro mente loquentis, vox accipienda est: vid.
supra v. 447.”

ὅν δ' ἂν περισσὸν καὶ φρονούῃθ' εὖρη μέγα.

There is a sense of it in v. 349. which seems to have escaped the
notice of the Professor,

οὐ γὰρ περισσὸν οὐδὲν, οὐδ' ἔξω λόγου
πέπονθας:

I would here translate it ‘*extraordinary*,’ ‘*out of the common
course of things*:’ that this is the meaning is evident from the
words ἔξω λόγου: “περισσὸς—*excellent, extraordinary, exi-*
mius: occ. *Mat.* v. 47. [καὶ ἐὰν ἀσπάζεσθε τοὺς ἀδελφεοὺς ὑμῶν

χέρσου. exhibent omnes MSS. cum Lasc. et Ald. Valckenaerius edidit χέρσου, e Scaligeri, ut videtur, conjectura" [Valck.'s own account is this: "χέρσου memorat Barnes. ut diversam lectionem; hanc recepi, quia διὰ λίμνας, vel λίμνης, illud requirebat"]: "delevi equidem distinctionem post χέρσου, et post ὑπὲρ posui——: si scripturam, quam prætuli, probabis, veritas—'Vadit enim etiam per mare, ultraque terram, pelagi vorticibus humidi sali:' nimirum Dictynna, dea Cretam incolens, ad sacra sua vindicanda mare transire potuit." Valckenaer says: "Heathio probata mihi placuit scriptio, δίναισιν νοτίας ἄλμας, ut *maria terrasque* pervadens dicatur φοιτᾶν—καὶ διὰ λίμνας, χέρσου θ', et modus, quo mare pertranseat, tradatur sequentibus, ὑπὲρ πελάγους Δίναισιν νοτίας ἄλμας." I must confess that I agree with the Professor in placing the comma after ὑπὲρ, but that I read with Valckenaer χέρσου: the spirit of the pass-

μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;] thus frequently used in the profane writers," Parkhurst's *Greek Lex.*, and Valckenaer says upon the passage of the *Hippolytus*: "Præter cætera, quibus vere docet *eximium* h. v. significari, excitat etiam Eustath. velut Euripideum τὸ, Περισσὸς ὦν ἀνὴρ, in Hom. *Il.* Δ. p. 369, 14.: hanc vocis vim satis adfirmavit C. Ritterhusius in Porphy. *de V. Pythag.* N. 18." I have cited instances of *περισσὸς* being used absolutely in the sense of *subtle, acute, wise*, in the *Class. Journ.* No. VI. p. 213, 4.

age depends upon the meaning of ὑπέρ, which the commentators have not understood : ὑπέρ occasionally denotes *a great distance*, and ὑπέρ χέρσου is equivalent to our very analogous expression, *over the hills and far away*, which is proverbial, and which has been well introduced by the very beautiful poet, Campbell, into his second Poem,

“ *But who is he, that yet a dearer land*

“ *Remembers, over hills and far away ?* ”

The scene of this tender and elegant Poem is laid in *America*, and the ‘dearer land,’ of which he speaks, is *Scotland*, or, in his own language, *Albyn* ; and the one passage forms a comment on the other : “ Strabo—ὑπὲρ τῆς ἄκρας Κωρύκου—*supra situm, et in superiori tractu, et a mari remotiore* : ὑπερκεῖσθαι hoc sensu passim usurpant Geographi Græci : sed et ὑπὲρ hac notione locis omnibus occurrit apud Strabonem : Herodotus *Musa Quarta*, οὔτοι δὲ ὑπὲρ Βάρκης οἰκέουσι κατήκοντες ἐπὶ θάλασσαν κατ’ Ἐϋσπερίδας, *supra Barcen incolunt*, et paulo post, νόμοισι δὲ τοῖς αὐτοῖσι χρέωνται καὶ οἱ ὑπὲρ Κυρήνης, *supra Cyrenas*, atque ita alibi : Strabo ipse nunquam aliter loquitur, L. xv. εἴτα μύρα ἐν εἴκοσι σταδίοις ὑπὲρ τῆς θαλάττης, *viginti stadiis supra mare*, i. e. *longe a mari* ; et paulo post, εἴτα ὑπὲρ τῆς θαλάττης ὅσον τετταράκοντα σταδίοις πόλις ἐστὶν ὑψηλή, ita legendum ex veteri codice : male vulgatur ἐπὶ, nec enim

ad mare est, quæ quadraginta stadiis abest, sed ὑπὲρ τῆς θαλάττης: sic Corycium nemus ὑπὲρ τῆς ἄκρας Κωρύκου ἐν εἴκοσι σταδίοις, quæ viginti stadiis longe abest a Coryco promontorio." Salmasius's *Plin. Exercitt. in C. J. S. Polyhistora* p. 545. This interpretation, it is to be observed, removes the difficulty, with which every other interpretation must be incumbered, of connecting πελάγους δύναισιν νοτίας ἄλμας with διὰ λίμνας, to which these words refer, and which they ought else to have immediately followed; while it gives an uncommon spirit to the passage: it is in effect this: 'The goddess, to vindicate her offended majesty, traverses even the ocean—yes, she pursues her course, far from the land, through the depths of the liquid brine:’ what idea can be more natural (though it may not be philosophically true), than that the farther you go from the land, the deeper you will find the ocean to be?

v. 150. ἡ πόσιν, τὸν Ἐρεχθιδᾶν
 ἀρχαγόν, τὸν εὐπατρίδαν,
 πημαίνει τις ἐν οἴκοις,
 κρυπτᾷ γε κοίτῃ τῶν σῶν λεχέων.

“ποιμαίνει,” says the Professor, “Lasc. Ald. et Codd. Scholiastes habet βουκολεῖ, ἐξαπατᾷ, unde collegit Canter. Euripidem dedisse ποιμαίνει, quod amplectuntur Musgrav. Valckenaer. et Brunck.; sed unicus locus a Valck. adductus, ubi ποιμαίνειν sensu fallendi adhiberi videtur, est Theocr. *Idyll.* xi. 80.

———— Πόλυφαμος ἐποίμαενεν τὸν ἔρωτα
μουσίοδων,

qui cum nostro minime conferendus erat.” “ποιμαίνει redditur in Cod. Paris. βλέπει: rectius vero mihi cum Cantero legisse videtur Scholiasta ποιμαίνει, cujus vim sequentia satis clare limitant: βουκολεῖν καὶ ἐξαπατᾷ verbo tantum ποιμαίνει convenire possunt, non alteri: mentem mihi poetæ videntur explanare hæc in Scholiis, ἥ τις γυνὴ ἀπατᾷ· σὺ τὸν ἄνδρα τῇ ἑαυτῆς λιβραῖα συνουσία· σὺ δὲ ἐν τῆς ζηλοτυπίας εἰς νόσον καὶ μανίαν κατέστης: in hunc quidem sensum multo magis frequentatur βουκολεῖν, sed sæpius tamen etiam figuratis usibus inservit ποιμαίνειν pro περιάγειν καὶ ἀνομνεῖν adhibitum Pindaro *Ol.* xi. 9. in cuius *Isthm.* v. 15. duo vitæ florem ποιμαίνοντι, fovēt: propius ad Euripideum usum accedit hoc Luciani in *Amor.* T. ii. p. 457. philosophos mentiti σεμνῶν ἐνομάτων κομψύμασι ποιμανέτωσαν, imperitos phaleratis dictis ducant, ut loquitur Terent. *Phorm.* iii. 2, 15.: quo poene sensu βουκολεῖν posuit Æs. in *Agam.*

v. 678, ἐβουκολοῦμεν φροντίσιν νέον πάθος: *cantillando fallebat amorem suum* Theocriti *Eid.* xī. 80.

Πολύφαμος ἐποίμαινεν τὸν ἔρωτα

μουσίσδαν,"

Valckenaer.

1. With respect to the passage of the *Agamemnon*, Stanley cites Hesychius, βουκολήσομεν· μεριμνήσομεν, and translates the word by *meditabamur*; but he had afterwards a much clearer notion of it, as he says in a bracketted addition: "vel φροντίσιν νέαις, *decipiebamur desideriiis novis, fallebamus, leniebamur*:" ὥσπερ ἐθεραπεύομεν ἐν λογισμοῖς τισι τὴν νέαν συμφορὰν, Schol. A.: the note of Abresch is this: "Schol. illustrat ἐβουκολοῦμεν per quasi ἐθεραπεύομεν: eodem sensu occurrit iterum in *Eum.* v. 78. βουκολεῖσθαι πόνον pro περιεπεῖν, sicut ibi explicant critici: Aristid. Tom. III. p. 526. τὸν αὐτὸν ἐμοὶ βουκολεῖς: eodem redit probe inspectum hoc Themist. *Orat.* III. p. 45. βουκολοῦνται περὶ τὰ πρόβυρα τοῦ νεῶ, τὰ δὲ ἔνδον ὄρᾱν ἀγάλματα οὐκ ἐθέλουσιν: junge *Orat.* I. p. 2. Hesych. et Suid. in voce βουκολήσας, et βουκόλημα, quodque in primis huic facit, fragmentum, ut existimatur, Babriæ, in voce αἰώρα:" the passage of Suidas is this: βουκόλημα· τὸ θέλητρον ("hæc et quæ sequuntur, descripta sunt ex Scholiasta Aristophanis ad *Pacem*, p. 634." Kuster)· καὶ ὅπως ἴχῃ τὴ βουκό-

λημα τῆς λύπης, ἐνέθηκε τοῖς τοίχοις ποικίλας γραφὰς ζώων : “ infra v. αἰώρα habes, βουκολοῦσα τὴν λύπην,”

Kuster : neither the Scholiast, nor Abresch, nor even Valckenaer himself, has perceived the particular force of ἐβουκολοῦμεν in the passage of the *Agamemnon*, but Stanley has fully comprehended its spirit, when he says, “ *decipiebamus desideriis novis, fallebamus, LENIEBAMUS*,” to which the reader should apply the passages of Suidas, with the note of Kuster, cited above. However, that βουκολεῖν occasionally signifies *to deceive*, and has other analogous ideas attached to it, is evident from this circumstance, that the Scholiast upon the passage of the *Hippolytus* explains it by ἐξαπατᾶν, and it is a surprising fact that Valckenaer should have overlooked the equally decisive testimony of Suidas, who says βουκολήσας ἀπατήσας.

2. With respect to the passage of Theocritus cited by Valckenaer, it is, indeed, true that the word ἐπείμαινεν may include the idea, which would be conveyed by *fallebat amorem*, but, for my own part, I would rather understand (if Valck. himself did not mean this very idea by his *fallebat*) the word to mean, *was beguiling, assuaging, soothing, or curing his passion* : so the Scholiast understood the passage ; for he says, οὕτως ὁ Πολύφημός, φησι, μετεχειρίζετο,

τὸν ἔρωτα ἐθεράπευε μελουργῶν, and that this is the meaning is evident from the two first lines, where we are told that the Muses afford the best *cure* for love,

οὐδὲν ποττὸν ἔρωτα πεφύκει ΦΑΡΜΑΚΟΝ ἄλλο,

Νικία, οὐτ' ἔγχριστον, ἐμὴν δοκεῖ, οὐτ' ἐπίπαστον,

ἢ καὶ Πιερίδες :

ἐποίμαινεν is literally *was piping away his passion* : the *shepherd* was accustomed to *beguile away* his time with his *pipe* ; and the philosophical critic will instantly perceive that the association of ideas suggested the metaphorical use of the term in this passage.

3. As to the passage of Lucian, cited by Valckenaer, "*philosophos mentiti σεμνῶν ὀνομάτων κομψεύμασι ποιμανέτωσαν, imperitos phaleratis dictis ducant, ut loquitur Terent. Phorm. III. 2, 15.*:" the word *ducant* corresponds (though perhaps Valck. did not understand it in this sense) to the *ποιμανέτωσαν* of Lucian ; for the metaphor is taken from the *shepherd*, who, in Greece, as is still the custom in the East, used *to go before his flock*, which followed him at his call, whithersoever he went : thus these pompous sophists *led* their ignorant and deluded audience *by the nose*, or, literally, *by their pipes*. Mr. Tennant says in his *Indian Recreations* (Vol. II. p. 107.) : " The cattle are regularly fed with gram twice a day

by their own servants : a herdsman is hired to superintend this business, whose picturesque figure, *leading his flock* around the cantonments, recalls to your imagination the venerable simplicity of the patriarchal ages : *he goes before his flock*, and regulates its motions by a call : " *And the sheep*," saith St. John, c. x. v. 1—5., " *hear his voice, and he calleth them by name*, and leadeth them out ; *and when he putteth forth his own sheep*, he goeth before them, and the sheep follow him, *for they know his voice, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.*" In No. III. of the *Classical Journal*, p. 510—14., I have cited this passage of St. John, and have illustrated it by several quotations, to which I add, beside the extract from Mr. Tennant, the following passages : " *The Lord is my shepherd ; I shall not want : he maketh me to lie down in green pastures : he leadeth me beside the still waters,*" *Psalm XXIII.* : Again in the 80th *Psalm*. " *Give ear, O shepherd of Israel, thou that leadest Joseph like a flock :*" Isaiah says in c. 49. v. 9, 10. " *They shall feed in the ways, and their pastures shall be in all high places : they shall not hunger, nor thirst, neither shall the sun smite them ; for he, that hath mercy on them, shall lead them, even by the springs of water shall he guide them.*"

The following curious fact was communicated to me, by a very sensible, intelligent, and learned friend: "The calling of the sheep, and their knowing the shepherd's voice might be illustrated by an almost domestic instance familiarly known in the great sheep-breeding counties of this kingdom: in Gloucestershire, I can speak to it, as a custom, for *the shepherd* to call his sheep, and *precede them*, to fodder, or water, or change the pasture: the words they use in those countries are, '*Cup How, Cup How,*' from '*Come Ho?*' And at the great county meeting of Gloucestershire, at Bristol, about the month of August, if I recollect right, the gentlemen of the county march in procession, two and two, from the hall to the church, and on returning, with a pageant of Bishop Blaise (who invented worsted stockings), weavers, wool-combers, and other artizans of the cloth-manufactory preceding, a man habited as a shepherd with a long cloke, broad-brimmed, brown hat, shepherd's crook, and a swinging great leather bottle hanging to it, walks first, every now and then, turning round, as to call on his sheep, and crying in a singular and deep tone '*Cup How, Cup How,*' varying his voice, as supposed more or less anxious to get his flock on; and on their wheeling off, on entering the church, or hall-door, he affects to call

them off, and continues, with some little variations, the same sort of cry, or call."

4. As to the passage of the *Hippolytus*, I adopt the reading of Canter, Valckenaer, Musgrave, and Brunck for these reasons: (1.) ποιμαίνει was evidently the reading of the Scholiast; for, as Valckenaer has unanswerably observed, "βουκολεῖν καὶ ἐξαπατᾶν verbo tantum ποιμαίνει convenire possunt, non alteri:" (2.) though no other passage could be produced, where ποιμαίνειν bears a similar signification, yet, if it is indisputably employed in different metaphorical ways, and if its synonym, βουκολεῖν, is, as has been shown, used in the sense of ἀπατᾶν, there would be sufficient evidence for the adoption of it in this passage of the *Hippolytus*, with the authority of the Scholiast, in whose copy it was manifestly found: (3.) a very powerful argument may be advanced in favour of this reading, which is drawn from the doctrine of the association of ideas; for the metaphorical use of the word itself was suggested to the mind of the poet by the *previous mention* of the word ἀρχαγόν, and the connection in his mind between the analogous ideas of *a king*, and of *a shepherd*, just as the metaphorical use of the word ἐποίραειν in the passage of Theocritus was suggested to the mind by the situation of Polyphemus, who was *a shepherd*.

ν. 322. τί γὰρ τὸ δεινὸν τοῦθ', ὃ σ' ἐξαίρει θανεῖν;

"ἐξαίρειν hic est *excitare, impellere*, qua significatione sæpius dicitur ἐπαίρειν, ut in Aristoph. *Nub.* 42.

ἥτις με γῆμαι ᾗξει τὴν σὴν μήτερα :

vid. Ruhnken. ad Timæum, p. 119."

I cannot assent to this interpretation of the Professor, and conceive that my own is much more satisfactory: *Nescio quo pacto suum cuique pulcrum est: sic se res habet, te tua, me mea delectant!* ὃ σ' ἐξαίρει θανεῖν is which *selects you as its object*, or, even more strictly, *as its victim*; ἐξαίρειν, says Valckenaer upon the *Phæn.* v. 519., "significans imprimis *velut eximium seligere*." "Excipere est ὑπεξαίρειν, et exceptio, ὑπεξαίρεσις: excipere aliquem de grege, de numero, idem est quod *eximere*: Glossæ, *exceptis, ὑπεξηρημένων*," Salmasius's *Plin. Exercitt. in C. J. S. Polyhistora*, p. 640. It is properly spoken of the

* The same great critic adds: "Philostr. *V. A.* v. c. 36. p. 220. τὸ δύσινουν ἔξαιρε (e medio tolle) μάλλον, ὥσπερ τὰς ἀκάνθας τῶν λήγων, Plutarch. eodem sensu in *Præceptis Polit.* p. 824. D. optimum esse scribit e civitate ἔριδας—καὶ δυσμένειαν ἔξαιρεν ἅπασαν."

victim *selected* for sacrifice, or of the spoil *set apart* for the Gods : thus Suidas says, ἑξαιτον· τὸ ἐξαίρετον,

ἑξαίρετα προτέρης ἀπὸ ληΐδος, ἡμὸς ἀτείρης

πέρσεν ὑπερθύμους ᾧ ὑπὸ δουρὶ Γέτας.

ἐξαίρετος corresponds exactly to *eximia* : “ Donatus ad Ter. *Hec.* 1, 1, 9. *eximia pecora* dicuntur, quæ a grege excepta sunt ad usus dominorum suorum, ut uberius pascantur : sed proprie *eximii* sunt *porci majores*, qui *ad sacrificandum excepti* liberius pascuntur ; etenim *boves*, qui ad hoc electi sunt, *egregii* dicuntur, et *oves*, *lectæ*, ut Virg. *Æn.* 4. 57.

——— *Mactant lectas de more bidentes :*

idem *Georg.* 4, 538.

Quatuor eximios præstanti corpore tauros :

hactenus Donatus : similia his Festus h. v.” Gesner’s *Thes. Ling. Lat.* : Festus’s Gloss is this, “ *Eximium*, inde dici cœptum, quod in *sacrificiis* optimum pecus e grege *eximebatur*, vel quod primum erat natum.” “ Herodes,

ἱερὴν ἀνὰ γαῖαν ἔθηκε :

Pollux, ἀνειμένα Θεοῖς ἄλση καὶ τεμένη : et Callimacho, ἀνειμένα δένδρεα, *sacratæ arbores*, ἀνετὰ ζῶα, *Diiis sacrata* : Harpocraton, ἀνετὸν, ἀντὶ τοῦ ἱερὸν καὶ ἀνειμένον¹ Θεῷ τινι : dicebant et ἀφορίζεσθαι

¹ See these *Classical and Biblical Recreations*, p. 169—75.

præcipue de agri parte, quæ ab reliquo fundo separatur, ut Deo alicui dedicaretur: Hesych. *τεμένη, ναοί, ἄλση, ἡ τὰ ἀφωρισμένα κατὰ τιμὴν χώρια*: quod idem verbum usurparunt Hellenistæ interpretes *Levitici*, c. 27. 21, de agri consecratione, *ἡ γῆ ἀφωρισμένη*, pro quo in Hebræo est, *sede cherem*: iidem Hellenistæ consecrationem omnem hominis, pecoris, agri, quæ Deo fiebat, vocarunt *ἀνάθεμα*, ita enim ubique legendum, non *ἀνάθημα*, in Hebræo est *cherem*, quod vocabulum a verbo *charam* deducitur, et significat proprie rem aliquam ab usu communi eximere ac segregare, ut Deo consecratur: Græci *ἀφορίζειν* dicunt, et *ἀνεῖναι*: atque inde per metaphoram pro *perdere* positum, quia res ei perit, a cuius usibus abscinditur, ac Deo vindicatur: ita Græci *ἀφορίζειν ἐκ τοῦ βίου*, dicunt, *vita exterminare*: ita Latini vocarunt *eximia pecora*, quæ a reliquo grege eximebantur, ut Deo alicui sacrarentur, ut ad sacrificium servarentur: eadem et *egregia* e grege selecta, et ex omni numero separata: Græci quoque *ἀφωρισμένα* appellant: Hesych. *ἀφωρισμένα, ἐκλελεγμένα, διακεκριμένα*," Salmasius's *Plin. Exercitt.* in *C. J. S. Polyhistora*, p. 767.

ON THE DIFFERENCE BETWEEN
ΛΙΠΑΡΗΣ AND ΛΙΠΑΡΟΣ.

v. 529. τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει.

Prom. Desm.

“ λιπαρέω, *instante* rogo,” *Gloss.* p. 135. “ *Note-*
tur discrimen inter λιπαρῆς et λιπαρός: λιπαρῆς est
assiduus, continuus, συνεχῆς, ut λιπαρῆς πυρετός, i. e.
συνεχῆς, febris continua, παρὰ τὸ λίαν παρεῖναι, ut sit
proprie importunus, sedulus, qui instante rem ali-
quam facit, unde λιπαρέω, et προσλιπαρέω, *instante*
et importune rogo, flagito; Hesych. λιπαρὲς, δεόμενον,
καὶ τὸ παρεδρευτικόν, ἀπὸ τοῦ λίαν παρεῖναι: at λιπα-
ρός est *pinguis, nitidus, obesus, unctus, delibutus*, a
λίπος, *pinguedo*,

αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,

Hom. de Phæacibus: λιπαρὸς, *unctus*; λιπαρῆς,
assiduus, flagitator, orator, qui vota facit: super-
stitiosus iste προσλιπαρεῖ λιπαρῷ λίθῳ, *lapidi uncto*
genua flectit, et vota facit,

νήπιος, ὃς λιπαρὸν σέβεται λίθον· ἀμφοτέρων δὲ

αὐτὸς καὶ λιπαρῆς ἐστὶ, καὶ ἐστὶ λίθος.”

J. Duporti in *Theophr. Char. Prælectt.* p. 465.

THE
FULLER'S ART EXPLAINED,
OR THE MEANING OF
ξάινειν, κνάπτειν, πλύνειν, ἰποῦν, συμπατῆσαι, and
κροκιδίζειν, ILLUSTRATED.

“*NOVISSIMUM lanæ purgamentum* vocat Plinius, quod ex politura lanearum vestium deradebatur, quia primum erat, quo lanæ ipsæ per se purgabantur, priusquam in fila deductæ, et in tela textæ essent: *putari, purgari*que tunc dicebantur, Græcis ξάινεσθαι, et ξανθική τέχνη, *lanæ purgandæ ars*, Glossæ, *putatrix, ξανθρία*: in novissimo purgamento ξάινεσθαι quoque dicebantur, ut in primo: Hesychius, κναπτόμενον, ξαινόμενον: κροκιδίζειν quoque de utroque dicebatur: κρόκιδες γνάφαλλα sunt Hesychio, id est, purgamenta floccorum pectine fullonis e vestimento, quod politur, decussorum; et κροκιδίζειν Pollux exponit τὸ ἐκλέγειν τὸ τραχὺ τοῦ ἱρίου, h. e. asperiores floccos extrahere: ita legendum apud eum; nam male est vulgo κροκιδίζειν: κρόκιδες sunt flocci, inde

προκυδίζειν, et προκυλεγμός, τὸ πρόκυδας λέγειν, Hesych. προκυλεγμός, τὸ κολλαευτικῶς τὰς πρόκυδας ἀπολέγειν τῶν ἱματίων: male προκίδας legitur:—προκυδισμός floccorum, et fimbriarum vestis collectio, qui et in purganda lana locum habet: *lanam carere* hoc proprie vocabant veteres, *ξαίνειν*, at inde *carminare*: ex eadem arte metaphoris mutuatis *πλύνειν* pro eodem Græci dicunt, *carpere* et *depectere* Latini, nos *drapper*: hoc ergo primum lanarum purgamentum cum carminantur; novissimum quum in veste ipsa carpuntur, et depectuntur erinaceo fullonis,” Salmasius’s *Plin. Exercitt. in C. J. S. Polyhistora*, p. 283.: Again in p. 277. “Tria sunt fullonis propria in poliendis vestimentis: primum τὸ πλύνειν, *lavari*, tergere nitro, creta, cimolia, et similibus; Martial.

Et lotam ut minimum terque quaterque togam:

obsoletam, et diu habitam intelligit, utpote quæ ter ad fullonem sit missa maculis eluendis: male vulgo exponunt, et legunt:—unde et *πλύνται fullones* dicti Græcis; sed hæc alibi: alterum fullonis munus τὸ συμπατῆσαι, *conculcare*, *densare*, *conciliare*, et *cogere vestimenta* [*Conciliare*, verbum fullonibus, Græce ἰποῦν, πιέζειν, συμπιλοῦν: Varro, l. 5. de *L. L.* ‘Apud fullonem vestimentum, cum cogitur, *conciliari* dicitur:’ dictum autem a *ciliis*, Græcis κίλια dictis: hinc Galli *fouler* dicunt, et a ciliis exacta vestimenta

filtra vocant, de quo Titin. Fullonibus apud Nonium, ‘Terra hæc nova est, quasi ubi tu solitus pedibus argutarier, dum compescis cretam, et vestimenta eluis.’” Laurenbergius’s *Antiquarius*: the word ἰπούμενος occurs in the *Prometheus*, v. 373.

ἰπούμενος ῥίλαισιν Αἰτναίαις ὕπο,

and it here evidently means *pressure*: Mr. Blomfield in his *Gloss.* p. 138. says: “ἰπόω, *premo, affligo, ἰπούμενος, πιέζόμενος, ἀναγκαζόμενος*, Phot. *Lex. MS.* ἰπούμενος ap. Hesychium correxerunt ab Aristoph. *Egg.* 920. ἰπούμενος” [*oppressed*] “ταῖς εἰσφοραῖς:—ἰπόω videtur manasse ab ἰψ, animalculum, quod cornua peredit: vid. Valcken. *Animadv. ad Ammon.* p. 103.”: it is, with a much greater probability, derived from the *art of the fullo*, as is intimated above]: inde et νάκται appellati, et Latine *fullones*, et *nactæ*: tertium τὸ κνάπτειν: id significat *polire*, et *pectere*, καταξάίνειν et καταξύειν exponunt Græci; ex eo κναφεὺς proprie dictus Græcis *fullo*, et κνάφος, instrumentum, quo poliebant vestes: id erat ex spinis factum: Hesych. κνάφοι, ἀκάνθαι, αἷς κνάπτεται τὰ ἱμάτια, et paulo post, κνάφου δίκην, ὅταν ἐν κύκλῳ οἱ κναφεῖς περιέλκωσι περὶ τὸν λεγόμενον κνάφον· ἐστὶ δὲ τοῦτο φυτὸν ἀκανθῶδες: Pollux, Καὶ τούτοις πρόσφορος ἀκανθα κνάφος: cute erinacei ad hoc etiam utebantur, ut constat ex h. l. Plinii: Veteres Glossæ, κτεῖς κναφικὸς, *remaceus*, lege *erinaceus*:

nec solum vetera vestimenta interpolabat fullo, sed etiam novi panni a textore ad eum deferebantur, ut polirentur et pecterentur: inde *περα vestes*: nam *κνάπτειν* proprie est *polire*: Glossæ, *polit*, *κνάπτει*: sic proprie de novis, quæ pectebantur: *interpolare* de veteribus, inde *interpolis vestis*, ἡ ἐπίγναφος, iterum *polita*: ab *interpole* veste verbum *interpolare*, ἐπιγνάπτειν.” διακναιόμενος is very beautifully, and very pathetically applied to the situation of Prometheus, screwed, as he was, in adamantine fetters, to a precipitous fissure of the inhospitable Caucasus, both by the hand, and by the foot, with a stake driven through his breast, and clamps perpetually gnawing his loins,

δέρχθῃ' οἷσις αἰκλαῖσιν

διακναιόμενος τὸν μυριετῇ

χρόνον ἀθλεύσω.—v. 93.

In the fine language of Mr. Burke, ‘he was in the slow torture, made to taste, *drop by drop*, more than the bitterness of death.’ “διακναίω, *vellico*, *crucio*: *κναίειν* est *vellicare*, ut fullones pannum, ab antiqua forma *κνάω* [hence *gnaw* in English], *κνήμι*, unde *κνήθω*, *κνάπτω* et similia, *Agam.* 65. *διακναιομένης ἐν προτελείῃς Κάμακος*, Eurip. *Alc.* 109. *χρῆ τῶν ἀγαθῶν διακναιομένων Πενθεΐν*, cf. *Med.* 164. *Heracl.* 297.” *Gloss.* p. 108.

The philosophical critic should not fail to notice the exquisite beauty of this passage, which might have exercised the pen of a Longinus, who would have delighted to remark the artless, but resistless, appeal to the sympathy of the audience in the word *δερχῶντε*, and to expatiate in the particular energy of the words *αἰκίαισιν*, *διάκναιόμενος*, *μυριετῇ*, and *ἀθλεύσω*, altogether forming, perhaps, the grandest climax, which is to be found in the pages of any poet.

Salmasius, in p. 667. says: "Proprium est tinearum *κόπτειν*, unde *σητόκοπα ἱμάτια*, *vestes tineis pertusæ*, unde *ἄκοπα* (Theophrastus), quæ a tineis illæsæ sunt."

HYPHEN AND TMESIS.

"**E** RANT qui ὑφ' ἐν, quo signo divulsæ voces rite copulantur, aut negligunt omnino, aut certe ad typographorum duntaxat operas relegant; magnum enim ejus usum comperi in scriptorum veterum nodis explicandis, tum præcipue poetarum, et in his potissimum Propertii: enimvero in Marone in præsens specimen adfero; in *Bucolicis* quidem *Ecl. 1.*

Namque erit ille mihi semper-Deus,

ἀειδώς, ut T. Lucretio, l. i. *Semper-florentis Homeri*, Terentio, *Heri semper-lenitas*, et Senecæ Tragico *Herc. Fur.*, *Semper-alienum Jovem*, in *Theb.*, *Semper-cruente*, et *Hippolyto*, *Semper-furentes caminos*: Idem poeta Rei Rusticæ L. III. de generoso equo, v. 92.

*Hunc quoque, ubi aut morbo gravis, aut jam segnior annis
Deficit, abde domo, nec-turpi ignosce senectæ :*

Servius hic titubat, ac veluti in luto hæret: nescio an Petr. Daniel. et J. Auratus Cantero suggestit turpi hiatu videri legendum, *et turpi*, l. vi. *Nov. Lect.* c. 8. [“ Copiose de h. l. egit Gronov. *de Pec. Vet.* iv. 8.—esse eam (senectutem) *turpem*, vel communi senectutis epitheto, respectu *juventæ*, *pulchræ*, *speciosæ*, *nitidæ*, vel, ex sqq. qua ille se turpiter det, nec in Venerem satis animi ac virium habeat: Ovid. hoc *Trist.* iv. 8, 19.

Ne cadat, et multas palmas inhonestet adeptas,
si quidem versus est Ovidii :

Turpi finem donate senectæ

ad nostri ductum Silius xv. 654. ut jam Cerda vidit: Ouwens jungebat, *Et ignosce senectæ non turpi*,” Heyne: the note, which is cited, entirely overlooked by Heyne, removes every difficulty]: at mihi potior visa sententia, ignoscendum esse senectuti minime turpi, ut *nec-turpis* per ὁφείν sit, ut *furtum nec-manifestum* in XII *Tab.* et *nec-opinanti*, atque id genus alia: vetus autem ap. M. Tullium poeta, de equo,

*Sicut fortis equus, spatio quā forte [sæpe] suprema
Vicit Olympia, nunc senio confectus quiescit :*

Æneas denique Æn. 1. suos sic alloquens,

O socii, neque enim ignari sumus ante-malorum,

Ante-malorum προάκτων, et vetus Pet. Daniel. Glossarium præteritorum exponit," p. 89. : Again in p. 296. " Hic Tullius [de Haruspicum Responsis] nec-cogitanti dixit, pro nihil tale opinanti, præterque spem atque expectationem : sic et in XII. Tab. Furtum manifestum, et nec-manifestum : item res nec-mancupi—ad imitationem Decem-viraliū orator noster II de Legg. Magistratus nec-obedientem, et noxium civem coercento : Again in p. 12. " Quod Græcis ἀκονίτι dictum eleganter dicitur res sine sudore parata, id veteres una dictione in-pulvere dixisse per ὑφ'εν, equidem observo, ut in-plumis, et in-glorius : sic in Noct. Att. L. v. c. 6. Ovandi, et non triumphandi causa est, quum aut bella non rite indicta, aut deditione repente facta in-pulvere, ut dici solet, incruentaque victoria obvenit : factum a proverbio, a pulvere, quo et athletæ exercebantur, et aspergebantur, tametsi Desiderius Adag. Chiliastes sine pulvere, et citra pulverem legisse videtur : eadem forma notanda et illa, quæ sunt prope innumerabilia, perditum-ire, pro perdere, captum-iri, pro capiendum : in poetis utilis hæc sane observatio, ut de Marone,

et Cicerone in *Nodis Tullianis* admonui: Propertio quoque magna hinc lux, ut L. III. *El.* 15.

Bene-olenti flumine Naxum,

Et L. IV. *El.* 2.

Pastorem ad-baculum possum curare,

Tibullus L. IV. ad Messalam,

Fertilis hinc inter-posita est interque rigentes,

Et L. I.

Quam cito non-segnis it remeatque dies,

Et

Quam cito formosas populus ante-comas,

Catullus in *Phaselo*,

Ubi ille post-phaselus antea fuit,

In *Epithalamio*,

Funera Cecropiæ nec-funera portarentur:

—: sic *post-illa* pro *postea* Terentio; *Clarus post-genitis* Horatio, pro posteris; *post-futuris* Salustio, quos *minores* nominat Lucretius, Maro *nepotes*: et id genus alia alii scriptores." A. Schotti *Obs. Humanarum Lib.* v. *ejusdem Nodi Ciceron. Vario-rumque Lib.* v. Hanovise 1615. J. Laurenbergius in his *Antiquarius*, under *semper-florens*, cites "*Necopinato* Lucilius, *nonsensus* Lucretius, *necrecte* Plautus."

Thus we have in the *Hippolytus*, v. 196. *κοινὰ πό-δεξις*, where the Professor cites these instances:

“Conjunctim accipiunt VV. DD., quasi esset κάλυσιν, recte; nam simili modo dixit Tragicus *Hec.* 12. μὴ σπάνις, et *Orest.* 931. οὐ σπάνις pro *abundantia*: sic quoque in *Bacch.* 455.”

πλόκαμός γάρ σου ταναός, οὐ πάλης ὕπο,
et 1288.

δύστην' ἀλήθει', ὡς ἐν οὐ καιρῷ πάρει:”

“sic μὴ-ἐμπειρία, i. e. μὴ-ἐμπειρία Aristoph. *Eccles.* v. 115. ubi vide Fabrum, Markland, qui notulas quasdam scripsit in margine exemplaris Edit. Musgr. Oxon. 1756,” cited in the *Addenda*: Valckenaer cites these instances: “In his οὐκ ἀπόδειξιν dixit Euripides, ut Thucydides, præter alia, p. 29. i. οὐκ ἀρετὴν et p. 339, 35, τὴν τῶν χωρίων οὐκ ἀπόδοσιν: Luciano hinc dicitur T. II. p. 100, τοῦ φόρου ἡ οὐκ ἀπόδοσις, Epicuro ap. Laert. x. 46. ἀντικοπή, καὶ οὐκ ἀντικοπή, Democrito Stobæi, p. 278, 52. ζώων φόνου, καὶ μὴ φόνου.”

Under the word *Tmesis*, J. Laurenbergius in his *Antiquarius* has collected the following curious examples of the figure: “Tmesin, sive sectionem vocum cum simplicium, tum compositarum antiqui licenter admodum usurparunt: Ennius, L. vi. *Annal.*

Telo.

Transfigit corpus, saxo cere-comminuit-brum:

Idem L. 3.

De-que-totondit agros latos, atque oppida cepit:

Sempr. Gracchus,

Præfracte oblatam stultum est medi-spernere-cinam:

Pomponius,

Lamen-color-tatrici mutat, lacrymis

Se falsis lavitat, emta tundit dextera

Pectus:

Julius Proclus in *Elegiis*,

Clausa sagi-fera-nant,

i. e. *clausa fera saginant*: Calpurnius Piso, L. II.
Varro, L. III. de R. R. cap. *Excandeme-fecerunt*
cupiditate: et *Are-hos-factes*. Idem L. II. c. 9.

Consue-quoque-faciunt canes ut alligari possint:

ibidem, *Quæ sale perferre-ita-fit*: Cato, *Feræ-bene-*
facito: Virg.

Septem-subjecta-trioni:

Cic. ad Att. L. I. *Per mihi, per inquam gratum fece-*
ris: Idem L. v. *Per mihi erit gratum*: Sallust Cat.
Cujus-rei-libet simulator: Plaut. *Amphitr. Qua-ista*
propter dicta dicuntur mihi: et *Curcull. Si quid*
super-illi-fuerit: Idem, *Qui rem-suro-publicam*:
Lucilius L. 30.

Curiatam se uni cui sit data de-que-dicata:

ibidem,

Illuvies scabies oculos huic de-que-petigo

Conscendere:

Ausonius *Ep. 5. ad Theonem.*

Lucani-villa mox potieris-ace:

Resciso discas componere nomine versum,

Facili vatis sic imitator eris."

"Per tmesin vox hæc divellitur in loco Tullii, L. III. *de Leg. c. 19. Præter-enim-quam quod comitia illa essent armis gesta servilibus, &c.*" F. O. Menekenii *Obs. Ling. Lat. Liber*, Lipsiæ, 1745.

Professor Monk, upon the 487th v. of the *Hippolytus*, has collected several instances of double comparatives, to which he has added in his supplement some examples of double superlatives. I shall swell the list with the following from J. Laurenbergius's *Antiquarius*: "*Magis cum comparativo, παραλλῶς*" Plaut. *Sticho*, *Imo enim hic magis est dulcius*: idem *Menæch. Nam magis multo facilius patior verba, verbera ego odi*: ibid. *Qui dederit, magis majores nugas egerit*: et, *Tum nihil invenies magis hoc vero verius*: Virg. in *Culice*,

Quis magis optato queat esse beatior ævo?

quod ad verbum Aristoph.

τις γὰρ γένοιτο μᾶλλον εὐβιᾶτερος;

Arator, L. I.

Nova fuit tunc hora, magis qua rectius hora

Prodiret jam trina fides:

Boetius, *Consol.* III.

Dulcior est opium mage labor :

Alcimus,

Quoque magis natura homini sublimior exstet :"

"Interdum per pleonasmum τὸ *magis* redundat, ut in *magis mavelim* Græco more apud Cic. ; et Plautum *Aulularia*, *Magis mollior* ; *Amphytr.* *Magis major* ; *Menæch.* *Magis dulcior.*" [*Magis miserior Amphytr.* 5. 1. v. 8.] *Obs.* A. Schotti *Philos.* L. v. c. 34. p. 254. "μᾶλλον—it is emphatically joined with nouns, or verbs expressing a *comparison*: see *Mat.* VI. 26. *Mark* VII. 36. *Luke* XII. 24. *II Cor.* VII. 13. *Phil.* I. 23. where Wetstein cites many instances, from the best Greek writers, of the like use of μᾶλλον with comparative adjectives: thus from Isocrates, πολὺ γὰρ μᾶλλον κρεῖττον, and from Isæus, πολὺ μᾶλλον ἐτοιμότερον: he farther shews that in the Latin writers *magis*, 'more' is sometimes likewise added to comparatives." Parkhurst's *Greek and English Lexicon*. "Nota, μᾶλλον, et cæteras voculas comparativas, et superlativas sæpe otiose jungi, in quam rem exempla dedit Abresch. in *Animadverss. ad Æsch.* L. I. c. 20. cf. *Interprett. ad Thom. Mag.* p. 596." M. G. Leberecht Spohn's *Nov. Lex. Græco-Lat. in N. T.*

Other instances of hyphen are cited in the *Lex. Plautinum*. “Eleganter sæpe nomina per adverbia, aliasque particulas conjunguntur: ut *huc-itio* pro adventu, *Amph.* 1. 2. v. 8.: *non-nugæ*, *Asin.* 4. 1. v. 63.: *nunc-homines*, οἱ νῦν ὄντες, *Pers.* 3. 1. v. 57.: *ante-parta*, *Trin.* 3. 2. v. 17.: *post-partores*, h. e. hæredes, qui post nos nostra bona adepti possident, *Truc.* 1. 1. v. 42. et 2. 3. v. 22.: *foras-gerones*, *Truc.* 2. 7. v. 1. *post-principia*, *Pers.* 4. 1. v. 4, [See M. Varro *de Hist.* in Aulus Gellius]: talia sunt apud Propert. *ante-cupidinibus*, *prius-domina*, *antelino*, *nunc-dea*: Catull. *olim-furores* [as we say a *quondam-friend*]: Virg. *Semper-pauper*: *semper-florentis* Lucret. ubi vide Indicem Gifanii et Turneb. *Advers.* L. xviii. c. 32.”

PASSAGE IN THE HIPPOLYTUS ILLUSTRATED.

v. 712. καλῶς ἔλεξας· ἐν δὲ προτρέπουσ' ἔγωγε
εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,
ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,
αὐτὴ δ' ὄνασθαι πρὸς τὰ νῦν πεπτακότα.

“προτρέπουσ’ Lasc. Ald. ut vulgo editur,” says the Professor, “sed Brunck. dedit προστρέπουσ’, i. e. *obsecrans*, quod pro varia lectione habet MS. B. firmantibus aliis codicibus; nam προστρέπτουσ’ D. προστρέπω σ’ E.: visum est vulgatam lectionem in textu retinere, etsi, fateor, neque hæc, neque προστρέπουσ’ mihi satisfacit: neutri certe convenit Scholiastæ interpretatio ἀντὶ τοῦ ζητοῦσα καὶ ἐξερευνῶσα: nec dubito quin aliter scripserit Euripides: conjicio equidem προσκόπουσ’, quod a vestigiis literarum in Codd. non longe recedit; sed judicabit eruditus lector.” This is in my humble opinion (*præfiscine dixerim*), the happiest conjecture, which is to be found in the notes of the Professor;

——— *Sunt hic etiam sua præmia laudî:*

the gloss of the Scholiast could have applied *only* to προσκοποῦσα: the metaphorical use of εὔρημα is to be traced (*absit verbo invidia*) to the identical word προσκοποῦσα, for the mention of *searching* naturally suggests the idea of *finding*. “Schol.”, says Valck., “non male accipit ἐν μόνον ἴαμα τῆς συμφορᾶς εὔρον: supra jam dixerat v. 600. (ἐν οἶδα)

τῶν νῦν παρόντων πημάτων ἄκος μόνον.”

The Professor appositely cites the *Heraclides*, v. 534.

εὔρημα γάρ τοι μὴ φιλοψυχέουσ’ ἐγὼ
κάλλιστον εὔρηκ’, εὐκλεῶς λιπεῖν βίην.

The verb *εὑρίσκειν* is frequently used in the mention of the *price*, the *value*, or the *measure* of any thing, and hence it often signifies metaphorically *to find by computation, to conclude from a consideration of the circumstances, and an examination of the case*: “*Efficere summam, herausbringen, 1. computando, II. 8, 2, 10. λέγεται λογιζόμενος ὁ Κροῖσος πολλὰ πλάσια εὑρεῖν, ἢ ἔφη Κύρῳ ἂν εἶναι, 2. metiendo, E. 3, 2, 8. μετρῶν εὔρε τοῦ Ἰσθμοῦ ἑπτὰ καὶ τριάκοντα στάδια,*” *Lex. Xenophonteum*: “*εὑρίσκω—comperio, reperio*: Demosth. *contra Philippum*, πολλάκις εὑρίσκω λογιζόμενος, οὐ μόνον τὰ συμμαχικὰ τῷ Φιλίππῳ πρὸς ὑποψίαν ἤκοντα; id. *contra Mid.* ἂν τοίνυν ὑμῖν ὀρθῶς ἐπὶ σκοπεῖν, τούτου πληρωτὴν εὔρησετε Μειδίαν ὄντα τοῦ ἐράνου: id. *contra Lept.* τὰς παρὰ τῶν δήμων δωρεὰς εὔρησετε βελτίους οὔσας, *reperietis, seu comperietis*: sic Cic. apud Plat. *λογισάμενος οὖν, εὑρίσκειν &c. vertit, Quum rationem habuisset, reperiebat, &c.*” H. Stephani *Thes. Ling. Gr.* We have in the *Acts* xix. 19. εὔρον ἀργυρίου μυριάδας πέντε. Phavorinus says—ἐξευρίσκειν, καὶ ἀνευρίσκειν, τὸ σκέψαι καὶ μηχανῇ εὑρίσκειν· καὶ εὑρίσκειν, τὸ ἐξετάζειν, καὶ ἐρεῦνῃ καταλαμβάνειν. J. Duport in his *Prælectiones in Theophr. Char.* p. 442. says: “τί εὑρίσκει—ad verbum, *quid invenit?* h. e. *quid pretium invenit; quo pretio digna est? Quanti est? Eundem, vel certe non absimilem hujus*

verbi usum videor mihi observasse in lingua nostra vernacula; ita enim loqui solemus de re quapiam, *if will find one bread, or find one books*, ex cujus sc. valore ac pretio tantum conficere possumus, quantum ad emendos panes vel libros sufficiat: hinc εὔρημα pro lucro: sed et ἀλφω, aut ἀλφέω (verbum synon. τῷ εὐρίσκω), ni fallor, affinem huic notionem aliquando obtinet; ita enim exponitur illud poetæ *Il. Φ.*

ἐκατόμβοιον δέ τοι ἤλφον:

verba sunt Lycaonis ad Achillem, qui ipsum antea captivum in Lemnum transmiserat, pretioque venderat;

καὶ μ' ἐπέρασσας, ἀνευθεν ἄγων πατρός τε φίλων τε,
 Λῆμνον ἐς ἡγαθέην· ἐκατόμβοιον δέ τοι ἤλφον,

centum boves tibi merui, h. e. centum boum pretium tibi inveni, h. e. centum boum pretio me vendidisti: Eustath. ad locum, ἤλφον, εὔρον, ἡγουν ὡς εὔρημά τι καὶ ἔρμαιον προσήγαγον· ἔρμαιον γάρ τι τοῖς στρατιώταις τὸ ἐκ τῶν αἰχμαλώτων κέρδος: Hesych. ἤλφεν, εὔρε τιμὴν, et ἀλφη, ἡ τιμὴ, ὧν ἡ εὔρεσις, ubi Steph. optime legit et corrigit ὦνῃ pro ὧν ἡ, ubi tamen τιμὴ non exp. *honor*, uti idem Steph., sed *pretium*: sic *Odys. O. 451.*

τόν κεν ἄγοιμ' ἐπὶ νηὶς, ὃ δ' ὑμῖν μυρίον ὦνον
 ἄλφοι, ὅπη περάσσητε πρὸς ἀλλοθρόους ἀνθρώπους,

et alibi—*Hic vobis immensum pretium inveniet, quocumque eum trajectum vendideritis.*"

"εὔρημα est etiam idem fere quod ἔρμαιον, h. e. *lucrum adventitium*: Xen. *Anab.* 6. εἰ δὲ μισθὸν προσλήψοιντο, εὔρημα ἰδόκει εἶναι, *Quod si insuper stipendium acciperent, lucrum insperatum id censeretur.* Bud. *Comm.*: Sic ap. Thuc. L. 5. p. 180. ἐκείνοις δὲ δυστυχούσιν ὅτι τάχιστα εὔρημα εἶναι διακινδυνεύσαι, i. e. *Illis valde optabile esse, vel in lucro deputandum esse, quam primum belli fortunam tentare*: Isæus 70. ἡγεῖται γὰρ εὔρημα ἔχειν ὅτι ἂν τῶν Ἀστυφίλου λάβῃ, *lucrum abruptum et adventitium.*" H. Stephani *Thes. Ling. Gr.* "*Lucri loco, fere i. q. ἔρμαιον*: Suidas explicat præter alia per ἐπίτευγμα, Hesych. et Phavorin. per ἐπιτυχία," *Lex. Xenophon.* The word occurs in the same sense in the *Septuagint*, as the reader will see by turning to Biel's *Thesaurus*, to which I have not, at the present moment, the opportunity of access.

"*Lucrari, lucrum facere, redditus habere*: *Πο.* 4, 29. ὁ μὲν εὐράων ἀγαθὴν ἐργασίαν e metallis—ὁ δὲ μὴ εὐράων. §. 32.: de his locis v. supra nr. *I. O.* 20, 26. εἰ πολὺ ἀργύριον εὐρίσκει, np. ex fundis s. prædiis, c. gen. omisso ἐκ vel ἀπὸ, *Πο.* 4, 25. ὅσον τὸ τέλος εὐρίσκει (ἢ πόλις) τῶν ἀνδραπόδων." *Lex. Xenophon.*

teum. “εὐρεῖν usurpatur de pretio rerum venditarum in summam redacto, *Econom.* [Xen.] p. 649.

l. 35. Καὶ ὁ Κριτόβουλος γελάσας εἶπε, καὶ πόσου ἂν πρὸς τῶν θεῶν οἶει, ὦ Σωκράτης, ἔφη, εὐρεῖν τὰ σὰ κτήματα πωλούμενα; πόσου δὲ τὰ ἐμά; ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ἀνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι σὺν τῇ οἰκίᾳ καὶ τὰ ὄντα πάντα πάνυ ῥαδίως πέντε μνᾶς· τὰ μὲν τοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὐροι ἢ ἑκατονταπλασίονα τούτου.” *Raphelius's Annotationes Philologicae in N. T. ex Xenophonte Collectae.* p. 175.

**ΦΑΡΜΑΣΣΕΙΝ, ΦΑΡΜΑΚΟΝ, VENENUM,
ἌΝΘΟΣ, ΧΡΙΣΜΑΤΑ, ἈΛΕΙΜΜΑΤΑ.**

“ §. 96. καὶ τὰς βαφὰς, φάρμακα: *Thom. Mag.* v. λαμβάνουσι δὲ τὰ φάρμακα καὶ ἐπὶ τῶν χρωμάτων: cf. *Pierson. ad Mær.* p. 399. *Lucian T.* II. p. 18. οἶδονται γὰρ ἄμεινον ἔξειν τὴν ὄψιν, ἣν ὁ γραφεὺς—τὸ λευκὸν ἐγκαταμίξῃ πολὺ τῷ φαρμάκῳ. p. 441. φαρμάκοις ἐρυθταίνειν δυναμένοις—τοὺς πλοκάμους, ἴσα ταῖς τῶν ἐρίων χρονιαῖς, ξανθῷ μεταβάπτουσιν ἄνθει. *T.* III. p. 309. περὶ δὲ τοὺς προτάφους, ὁπόταν ἀσθενήσῃ τὸ

φάρμακον, ὃ βάπτεται, ὑπολευκαίνεται τὰ πολλά.
 Achilles Tat. L. II. 89. συνῆκεν οὖν τοῦ κόχλου τὴν
 φύσιν ὁ ποιμὴν, ὅτι φάρμακον ἔχει κάλλους πεφυτευ-
 μένον, et mox περιθραύει τὸ τεῖχος τοῦ φαρμάκου,—
 καὶ θησαῦρον εὕρισκει βαφῆς : Virgilianum,

Alba neque Assyrio fucatur lana veneno,

e Georg. 2. 465.

contulit H. Stephan. in *Thes. L. G. T.* iv. p. 45.
 A. cf. Salmas. *Exerc. Plin.* p. 189. fin." J. Koen's
Gregorius de Dialectis, p. 240. Lug. Bat. 1766.
 The passage of Salmasius is this : " Græci φάρμακον
 ἐντὶ τοῦ βάμματος, unde φαρμακῶνες, τὰ βαφεῖα, et
 φαρμάσσειν, tingere, βάψαι : sic Latinis *venenare* :
 Mattius, ' Quos concha purpura imbuens venenavit,'
 i. e. tinxit, ἐφάρμαξε : inde *venenatum*, pallium infec-
 tum, quo Flaminica veteri cærimoniæ jure operta
 esse debebat : Servius, ' Veteri cærimoniæ jure
 præceptum est, ut Flaminica *venenato* operta sit :'
 item alio loco, ' Præterea Flaminicam habere præci-
 pitur arculum, ricam, *venenatum*, fibulam :' hoc
venenatum dicebatur, quod flammeo veneno, i. e.
 colore tinctum esset ; nam flammeum etiam vocabatur
 a colore flammeo : " Again in p. 740. " φάρμακα
 Græci veteres appellarunt herbas omnes ac species
 virtute aliqua aut potentia præditas, sive illa juvaret,
 seu noceret ac necaret ; et qui illa venalia habebant,

proprie dicti *pharmacopolæ* : Schol. Aristoph. in *Nub.*
 φαρμακοπῶλαι κυρίως οἱ τὰ φάρμακα πιπράσκοντες,
 τὰ γε λυσιτελοῦντα, καὶ τὰ θανάσιμα : hinc ille versus
 Poetæ, φάρμακα πολλὰ μὲν ἐσθλὰ μειμιγμένα, πολλὰ
 δὲ λυγρὰ : et φαρμακῶδεις τόποι Theophrasto loca, in
 quibus plantæ aliqua facultate medica pollentes nas-
 cerentur : sed et plantas ipsas φαρμακῶδεις appellat,
 quæ medicinæ conducere, ut φαρμακῶδες ἄνθος
 spinæ Ægyptiæ : δυνάμεις alibi vocat τὰ φάρμακα,
 Καὶ γὰρ οἱ πρὸς ἄρκτον καὶ μεσημβρίαν, καὶ οἱ πρὸς
 ἀνατολὰς ἔχουσι θαυμαστὰς δυνάμεις : hoc sensu et
 δύνανται ap. Dicæarchum sumitur in nobili fragmento
 ἀνεκδότῳ βίου τῆς Ἑλλάδος de Pelio monte, Τὸ δὲ
 ὅρος πολυφάρμακόν τ' ἐστὶ πολλὰς ἔχον καὶ παντοδαπὰς
 δυνάμεις : hinc recentiorum τὰ δυναμηρὰ *drogues*
 dicimus : Poeta,

Scire potestates herbarum :

at *pharmaca*, composita etiam remedia : hinc *pharma-*
copolæ Græcis, qui simplicia ac composita populo
 vendebant :—hi et φαρμακοτρίβαι, quia *miscebant*,
 ac *terebant* antidotos : hinc τρίβειν ἀντιδότην in Epigr.
 Stratonis,

Ἰητροὺς εὖρον ποτ' ἐγὼ λείους δυσέρωτας

τρίβοντας φυσικῆς φάρμακον ἀντιδότην."

Again Suidas says—φαρμάκοισι, παρὰ Ἡροδότῳ,
 ἀντὶ τοῦ βαφαῖς : the passage of Herodotus is this,
 οἱ προμαχεῶνες ἡνθισμένοι εἰς φαρμάκοισι. Bk. 1.

c. 98. The student should observe that *ἄνθος* often signifies mere colour: “φοινοῖκετον ἰστίον ὑγρῷ πεφυρμένον πρίνου ἄνθει ἐριθάλλου [Plutarch]:—ὑγρὸν ἄνθος non est flos, ut vertunt, sed liquidus color e cocco ilicis expressus: nam ἄνθος Græcis χρῶμα.”—Salmasius, p. 194.

Mr. Blomfield, in his *Gloss.* p. 148., has, upon the 488th verse of the *Prometheus*, written, with great erudition, upon the different species of φάρμακα, and, as a supplement to his excellent Note, I add the following passage from Salmasius p. 330.: “Hinc differentia explicanda unguentorum, quæ χρίσματα, et quæ ἀλείμματα appellantur apud Athenæum, quam vir doctiss. ignoravit: spissiora *linunt*, χρίουσι, liquida *perfundunt*, ἀλείφουσι: Glossæ, *linit*, χρίει: hinc ἐπίχριστα φάρμακα, quæ *illinuntur*.”

“φάρμακα, τὰ χρώματα τῶν ζωγράφων, Ἀττικῶς, Aristoph. *Eccles.* v. 730.

νὴ Διὰ μέλαινα γ' οὐδ' ἂν εἰ τὸ φάρμακον

ἔψουσ' ἔτυχες, ᾧ Δυσκράτης μελαίνεται.

Poll. L. VII. 169. Eustath. ad *Il.* X. 1383. l. 32. καὶ φαρμακῶνες τὰ βαφεῖα ἐκαλοῦντο, καὶ φαρμάσσειν τὸ βάπτειν ἐλέγετο παρὰ τοῖς παλαιοῖς. et ad *Odys.* A. p. 54. l. 17. φάρμακα—ἀλλὰ καὶ ζωγράφων βάμματα. καὶ ἀπλῶς δὲ βαφαί. κ. τ. λ. Hesych.

“*ἁφάρμακον*.” J. Pierson’s *Meridis Atticistæ Lexicon Atticum* Lug. Bat. 1769. p. 399. *φάρμακα* βοτάναι, χρώματα, καὶ πᾶσα πόα Hesych. *τινὲς δὲ καὶ ἐπ’ ἄνθους φασὶ τὸ Φάρμακον, αἷς δηλοῖ ὁ φράσας ὅτι Ἀφάρμακον, τὸ ἄνευ ἄνθους· ἄνθη γὰρ τὰ φάρμακα καὶ Εὐφάρμακον, τὸ εὐχρουν*, Eustathius *Odys. A.* p. 1416. cited in the Notes to Hesychius, who quotes the passage.

PASSAGE IN THE AGAMEMNON ILLUSTRATED.

v. 197. καὶ νῦν πολίταις τάσδε διαδρομὰς φυγὰς
θεῖσαι, διεβρόθήσατ’ ἄψυχον κάκην.

“Vox Lexicographis,” says Dr. Butler, “et Stephano prætermissa, cujus vim Scholiastes non satis feliciter assecutus est; habet enim in se tumultus ac fremitus notionem, qualis ex undarum strepitu oritur, unde huic loco apprime convenit: sic *Pers.* v. 406. *Περσίδος γλώσσης ῥόθος*: ῥόθος autem ῥόθιος, ροθιάζειν cum compositis Æschylo frequentatur:” *excitastis*, Stanley, *ἐνεβάλετε* Schol. B. *διὰ τοῦ θορύβου ἐμβεβλήκατε* Schol. A. It is very difficult to translate such

expressions without a paraphrase, but the student should not fail to observe this remarkable idiom of the Greek tongue, which is therefore common both to poetry, and to prose: I have collected a few analogous instances: "*Luc. xvi. 16. εἰς αὐτὴν βιάζεται, in ullud vi irrumpit: sic Xenoph. Cyrop. L. 3. extr. δέισας μὴ βιάσαιντο εἶσω (τοῦ ἐρύματος), veritus ne intro vi perrumperent (in munitionem): vide Matth. xi. 12. et exempla plura ex Polybio et Arriano,*" Raphelius's *Annotatt. Philol. in N. T. ex Xenophonte Collectæ*, p. 105.: Again in p. 182. "*Act. xxiii. 24. διασώσωσι πρὸς Φήλικα, salvum perducerent ad Felicem:—Diog. Laert. in Plat. διέσωσεν εἰς Ἀθήνας, Xen. de Exp. Cyri L. 2. p. 220. l. 38. ἀποσῶσαι εἰς τὴν Ἑλλάδα ὑμᾶς, Cyropæd. L. 5. p. 108. l. 13. ἐσώζοντο πρὸς τὸ στρατόπεδον, de Exped. Cyri L. 6. p. 297. l. 45. ἐπεθόμουν εἰς τὴν Ἑλλάδα σωζέσθαι, Gr. Hist. L. 1. p. 337. l. 20. εἰς Βυζάντιον ἐσώθησαν, Gr. Hist. L. 1. p. 335. παρὰ δὲ Ἰπποκράτους τοῦ Μινδάρου ἐπιστολῆς εἰς Λακεδαιμονα γράμματα πεμφθέντα ἰάλασαν εἰς Ἀθήνας:—idem compendium loquendi est Act. xxvii. 44. et 2 Tim. iv. 18."*

HIPPOLYTUS ILLUSTRATED.

v. 317. Φαι. χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμά τι,

Τρ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;

“Verte,” says the Professor, “num e calamitate ab inimico aliquo tibi allata? ἐπακτόν· ἔξωθεν ἐπηγμένον, Hesych.” [στράτευμ' ἐπακτόν ἐμβεβληκότα, *Seven at Thebes*, v. 589.]: “exponit Scholiastes, ἐπακτὴ (l. ἐπακτός) πημονή, ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.” The interpretation of the Scholiast is the more correct; for it was impossible for any *enemy* to act upon the *mind* of Phædra but by *witchcraft*: “Bene, et ad h. l. accommodate Hesych. ἐπηλυσία· ἐπωδὴ φαρμάκων: eandem fere vim habent vocabula ἐπαγωγή et ἐπιπομπή, de quibus disputavimus ad Timæi *Lex. Platon.* p. 84.” D. Ruhnken's *Homeri Hymnus in Cererem* Lug. Bat. 1780. p. 29. “Est ἐπάγεσθαι aliquando *adlicere*, *blanditiis ad se perducere*, meretrici verbum utique conveniens; a qua potestate illa itidem dicuntur ἐπαγωγή, quæ vim pel-lacem, magnumque lenocinium habent.” Hemsterhuis's *Plutus*, p. 58. Harlingæ 1744. These two senses are evidently analogous.

ἤΓΕΙΣΘΑΙ, ΤΙΘΕΣΘΑΙ, ΠΟΙΕΙΣΘΑΙ.

“*Putare, reputare, τὸ ἡγεῖσθαι* sæpe veteribus dicitur *τίθισθαι* ob eam rationem, quam indicarunt Casaubon. et Hemsterhus. in *Misc. Obs.* v. 3. p. 66.—: in versu *Medeæ* 572. τὰ λῶστα καὶ κάλλιστα πολεμιάτατα τίθεσθε, scribi etiam ab Euripide potuit ἡγεῖσθε: sic paulo ante πάντ’ ἔχειν νομίζετε *Soph. Elec.* v. 1282. δαιμόνιον αὐτὸ τίθημι· ἐγώ. *Philoct.* v. 513. τὸ κείνων Κακὸν τῷδε κέρδος Μέγα τιθέμενος, *illorum damnum huic velut in lucro ponens, vel in lucri rationes referens*: proximum accedit ad illud hoc in Xenophontis qui dicitur *Agesil.* p. 66. ἐχθρὸν μὲν οὐδένα ἡγούμενος πολίτην,——σώζεσθαι δὲ πάντας κέρδος νομίζων, ζημίαν δὲ τιθεῖς εἰ καὶ ὁ μικροῦ ἄξιος ἀπόλοιτο: sapiunt et ista Sophistam, qui meminerat ἡγεῖσθαι, et τίθεσθαι, vel τιθέναι in multis loquendi formis promiscue poni: *Heliodor.* VIII. p. 404, 30. φίλους μᾶλλον ἢ πολεμίους τοὺς ἐπιόντας ἐπιτιθέμενη, paulo post pro τίθεσθαι, πείθεσθαι ex codicibus, hic scribendum τιθεμένη, sic v. p. 210, 14. *malum ἀγαθὸν μέγιστον τιθεμένη*, et VIII. p. 375, 29.: *pro nihilo ducere* Græcis dicebatur παρ’ οὐδὲν ἄγειν, παρ’ οὐδὲν ποιεῖσθαι, vel ἡγεῖσθαι, vel τίθεσθαι, quorum hoc est in *Æs. Agam.* v. 238. [παρ’ οὐδὲν, *they considered next to nothing*: Stanley translates it by

nihili fecerunt, but in his *curæ posteriores* cites *Eumen.* v. 850. and with Spanhem ad Aristoph. *Nub.* v. 1443. “per tmesin dictum vult—παρ’ οὐδὲν ἦραν, pro παρέθεντο, παρῆραν.” Abresch does not seem to have sufficiently comprehended the force of it; for he says: “Vereor ut aliis persuadeat, mihi quidem οὐ πιστὰ λέγει, qui Suidæ assentior παρ’ οὐδὲν exponenti separatim εἰς οὐδὲν πλέον, subjecto anonymi exemplo, in quo parili ratione παρ’ οὐδὲν τίθεσθαι: cf. Soph. *Antig.* v. 35. et. v. 472. nostrum *Eumen.* v. 213.” Κἂν διὰ τὰς λιτάς, ἃς ἐποιεῖτο πρὸς τὸν πατέρα, παρ’ οὐδὲν ἡγήσαντο τὴν ζωὴν αὐτῆς Schol. A.] Lucian i. p. 528. παρ’ οὐδὲν τίθεσαι τὸν εὐεργέτην Clem. Alex. p. 539, 1. παρ’ οὐδὲν ἡγοῦνται τὸ ζῆν, quod ἐν οὐδενὸς τίθεσθαι λόγῳ Pausaniæ p. 875, 76. aliisque: *aliquid*, sive *aliquem* ἐν τιμῇ τίθεσθαι, vel ἐν αἰσχυρῷ, sunt Euripideæ phrases; aliorum τίθεσθαι ἐν γενναίοις, ἐν φιλοσόφοις, ἐν οὐδενί, ἐν λόγῳ πολλῷ, ἐν μεγάλῳ, *in magno habere* Sueton. *Cæs.* c. 23. Casaub. *in gloria ponebant* Livii xxvi. c. 37. Thom. Mag. ἐν σπανίοις ἐτίθει, κάλλιον, ἢ σπάνιον ἡγεῖτο.” L. C. Valckenaer’s *Diatriba* p. 9. Ἐν ἀδικήματι θήσονται Thucydides, bk. 1. c. 35. Upon the same principle the following phrases may be explained, Herod. bk. 1. c. 118. οὐκ ἐν ἐλαφρῷ ἐποιεῖμην, bk. 1. c. 181. οὐκ ἐν νόμῳ ποιευμένους, bk. 6. c. 13. ἐν ΚΕΡΔΕΙ ποιεῖσθαι. The subsequent passage is cited

in the *Lex. Xenophonteum*, εἶρημα ἐποισάμην, εἴ πως δυναίμην—αἰτήσασθαι, where the author adds, “*rationem excogitare capere qua*: v. Dresig. *V. M.* p. 423.: alii exponunt *in lucro posui*, dubito an recte:” the passage cited from the 6th bk. is, however, sufficient to confirm the interpretation, which he rejects. The reader may consult these *Class. and Bibl. Recreations*, p. 187.



PROMETHEUS ILLUSTRATED.

v. 120. ——— τὸν πᾶσι θεοῖς

δι' ἀπεχθείας ἐλθόνθ' ὀπόσοι

τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν.

I have made some remarks upon this passage in the *Classical Journal*, No. VIII. p. 434. With respect to the *Council of Gods*, which is there mentioned, and to which Prometheus alludes in this passage, I shall add the following extracts, which merit a place in the memory of the youthful student, as they will shed much light upon various passages in the classical writers—

παῦροι μὲν θνητῶν, οὐκασὶ δεξάμενοι

στέρνοις ἐγκατέθεντο.

“ Jovi Opt. Max. Assessores duodecim attributi, ut censebat antiquitas: Demochares, ὃ θεόφραστε, Ἀθηναῖοι ἦσαν, ἀλλ’ οὐχ οἱ δώδεκα θεοὶ οἱ δικάζοντες: hinc Vitruvius Procemio *Architecturae*, *Cum Concilium Cœlestium in sedibus immortalitatis cum dedicavisset*; et *Consentes* idcirco appellati, ut tradit Augustinus L. IV. *de Civitate Dei*, Arnobius L. III. et. L. Seneca L. 2. *Nat. Quæst.* c. xli.” A. Schotti *Nodor. Ciceron. Libr. II.* c. 15. p. 328.: “ *Consentes Dii*, ut Augustin. 4, 23. *de Civit. Dei* scribit, in consilium Jovis adhibere putabantur: de his Varro *R. R.* 1, 1, 4. ‘ *Invocabo XII. Deos Consentes*, non tamen eos urbanos, quorum imagines auratæ ad forum stant, sex mares et feminæ totidem; sed illos XII. Deos, qui maxime agricolarum duces sunt,’ quos deinde recenset: hos Ennius apud Apulei. *de Deo Socr.* p. 42. et Martian. Capell. 1. p. 15. his duobus versibus complexus est,

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo:*

horum unicuique signorum cœlestium unum assignat Manil. 2. 439. sqq.: Arnob. 3. p. 123. de Penatibus disputans inter alia, ‘ Varro,’ inquit, ‘ qui sunt introrsus atque in intimis penetralibus, Deos esse censet, quos loquimur, nec eorum numerum, nec nomina sciri: hos *consentes* et *complices* Etrusci

aiunt, et nominant, quod una oriantur et occidant una, sex mares et totidem feminas nominibus ignotis et miserationis parcissimæ; sed eos summi Jovis consiliarios ac principes existimari: apud Mart. Capellam l. c. vocantur Senatores Deorum, qui Penates ferebantur Tonantis ipsius: item, Collegæ Jovis bissemi: Dii Consentes p. 16. Senec. *Quæst. Nat.* 2, 41. 'Etrusci fulmina dicunt a Jove mitti et tres illi manubias dant: prima, ut aiunt, monet et placata est, et ipsius consilio Jovis mittitur: secundam mittit quidem Jupiter, sed ex consilii sententia; duodecim enim deos advocat:—tertiam manubiam idem Jupiter mittit; sed adhibitis in consilium diis, quos superiores et involutos vocant:—ponamus adhuc unam alteramque mentionem ex Inscriptionibus: Gruter. p. 3, 2. I. O. M. CETERISQUE DIS CONSENTIBUS: et p. 3, 3. I. O. M. DIS DEABUSQUE PUB. CONSENTIBUS: et ap. Gudium p. 14, 10. CERERI FRUGIFERÆ, ET LIBERO PATRI CONSENTI SACRUM: ibidemque p. 55, 8. MERCURIO CONSENTI SACRUM: vid. G. D'Arnaud de Dis *παρέδροις* c. 6, 7." Gesner's *Thes. Ling. Lat.*

With respect to the expression *Διὸς αὐλήν*, Mr. Blomfield observes in the Note: "Locutio HomERICA est *Διὸς αὐλήν*, *Od.* 4. 74. ubi Eustathius hunc versum citat: sequitur Eur. *Hippol.* 68. *αὐλήν*

Zavós." The origin of this expression will be sufficiently obvious from the following Note of Spanhem in his *Observo. in Hymn. in Jov.* p. 25. "ἐπιδαίσιον οἶκον—Schol. exponit μεμερισμένον: Suidas contra ἐπικοινόν, οὐ μεριστόν: priorem interpretationem præfert H. Stephanus; posteriorem, quam patris etiam fuisse tradit, eruditissima Daceria: cui favere, ut hoc addam, videtur, quod Homerus agens de ea divisione, qua mare Neptuno, inferi Plutoni, Jovi autem cælum obtigerunt, probat ibidem, *terram* tamen et *Olympum communem omnibus* remansisse,

γαῖα δ' ἔτι ξυνή πάντων, καὶ μακρὸς *Ολυμπος,

Il. Θ. v. 198.: priorem haud minus et a Scholiaste traditam hic explicationem, omnino verioremi puto, ac vocis ἐπιδαισίου significationi magis consonam: neque etiam, quod notandum, *Ολυμπος, sed Οὐρανός, *Jovis Domus*, hic a poeta dicitur; quem postremum, seu *æthera*, vel *aerem*, non vero *Olympum*, Jovi in ea divisione obtigisse aperte tradit Homerus, versu, qui alterum modo adductum præcesserat,

Ζεὺς δ' ἔλαχ' Οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφεληῖσι,

et ad quem videri possunt veteres apud Eustathium critici, p. 1011.: similiter in adducto modo Nican dri versu,

ὡς ὅπῳτ' Οὐρανὸν ἔσχε Κρόνου πρεσβύτατος υἱός:

mitto vero hic quod non tam de *cælo*, quam de *inf-*

ris, κοινὸς vel ἐπικοινὸς οἶκος, sicuti hæc vox ἐπιδαίσιου hic in Scholiis redditur a Poetis dici soleat, sicut apud Sophoclem *Electr.* v. 137. Ἀἶδα πάγκοινος λίμνης, *Inferos omnibus communis paludis*; aut apud Euripidem κοινὸν ἐς Ἀδην, *Suppl.* v. 795.: ac unde pridem ap. Apollon. emendandum vidi de via ad inferos *Argon.* L. I. v. 103. Περιβίβω ἐσπόμενον κοινήν ὁδὸν, pro κεινὴν ὁδὸν, ut ibi hactenus legitur; quamquam et, ne quid dissimulem, adlatam ibi Criticorum glossam κεινὴν pro κενὴν, adstruere videtur Maro noto versu,

Perque domos Ditis vacuas, et inania regna."

" *Regia deorum* in nubibus constituta est: poeta in eam transtulit quæcunque in heroum vita regias ac domos principum regumque ornare solebant, constituendo *palatium, thalamos, fores, limen, δῶμα*, h. e. magnum atrium, in quod convenirent consulti, vel epulaturi: hinc est δῶμα Διὸς, (de quo v. *A.* 533. et Not.) in eo *consessus deorum*, ut ibid. et *epylæ* 569. sq.; confluent enim, ut heroes et ἄνακτες ad regem, sic dii ad Jovis δῶμα, ad consultandum, et ad epulandum, ut *Il.* Ψ. pr. et sæpe:—in monte [*Olympo*] ejusque jugis ac convallibus ædes diis factas memorat, *Il.* A. 77.

οἷσιν ἐν μεγάροισι καθήατο, ἥχι ἐκάστω

δῶματα καλὰ τέτυκτο κατὰ πύχας Οὐλύμποιο

a monte procedit Jupiter in regiam suam, ἐὼν πρὸς
 δῶμα A. 532. 3. coll. 497. 8. advenienti assurgunt
 dii in ea domo (δῶματι), atrio, æde, congregati 533.
 4. 5. et finitis epulis ad somnum se composituri,
 ἔβαν οἰκόνδε ἑκάστος, *ad suam quisque domum.*"
 Heyne's *Excursus* VIII. ad Librum I. II. p. 188, 9.
 Vol. IV.

AN

APPENDIX

TO THE ESSAY ENTITLED

“THE CHINA OF THE CLASSICS,”

Inserted in the Sixth Number of the CLASSICAL JOURNAL.

*Arma Deus Cæsar dities meditatur ad Indos,
Et freta gemmiferi findere classe maris :
Magna viæ merces : parat ultima terra triumphos ;
Tigris et Euphrates sub sua jura fluent ;
Seres et Ausoniis venient provincia virgis ;
Assuescent Latio Partha tropæa Jovi.*

Propertius Bk. 3. *El.* 3. v. 1.

“ Cf. Claudian. Honor. v, v, 317.

———— *Victura feretur*

*Gloria Trajani ; non tam quod Tigride victo
Nostra triumphati fuerint provincia Parthi :*

apparet hunc Nostri versum in mente habuisse nobilissimum Poetam—— : unice huc facit insignis Horatii locus L, 1, *Od.* 12,

Ille seu Parthos Latio imminentes

Egerit justo domitos triumpho,

Sive subjectos Orientis oræ

Seras¹ et Indos :

et Flori L. 4. c. 12. 'Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant:' conjungunt hi cum Seribus Indos, itidem ut noster Poeta." Brœkhusius. The Poet says that 'Cæsar intends to penetrate to the extremity of India, and that the Tigris, and the Euphrates will thus soon roll a free and independent flood:' the two subsequent lines specify some of the nations comprehended in the four precedent lines: "Yes,"

¹ Read here *Seres*; for the nominative is *Ser*: thus we have in C. S. Sidonius Apollinaris, *Carm.* v. v. 43. *Ser vellera, thura Sabæus*: thus Auson. *Eidyll.* 12. in *Monosyl. de Histor.* (cited in Facciolati's *Lexicon*),

Vellera depectit nemoralia vestifluus Ser :

thus Seneca in *Herc. Œt. Act.* 2. v. 665.

Nec Mæonia distinguit acu,

Quæ Phæbeis subditus Euris

Legit Eois Ser arboribus.

Beroaldus in his note on Sueton. *Calig.* c. 52. quotes the passage of Ausonius, and adds—"Singulariter in recto casu dicitur *Ser*."

adds the Poet, "even the Seric nation shall fall beneath the Roman spear, and the fierce Parthian shall supply trophies to the Jupiter Feretrius of the Latins." If Claudian be allowed, as Brœkhusius supposes, to allude to these verses of Propertius, the interpretation, for which I contend, is at once proved; for he connects in his idea the Tigris with the *Partha tropæa*, just as I do: any other mode of interpretation seems to me to embarrass the sentence: the words, *parat ultima terra triumphos*, seem to point to the *Seres*, or *Chinese*, as the object of the Poet's attention; for the *Seres* were called *ultimi Seres*, an expression which seems to have passed into a proverb, because the ancients planted them in the farther extremity of the Indian world: thus Seneca says in his *Hippolytus*, Ac. 2. Sc. 1. *Quæ fila ramis ultimi Seres legunt*: Again in *Hercules Cætæus*, v. 414. *Cujus triumphos ultimi Seres canunt*: thus Juvenal says in *Sat.* 6. v. 403.

*Hæc eadem novit quid toto fat in orbe,
Quid Seres, quid Thraces agant,*

that is, "What is doing in the remotest parts of Asia, and of Europe."

In the 1501st v. of the *Agamemnon* of Æschylus, occur these lines, which are repeated at v. 1525.

κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷ-
δ' ἄσεβεϊ θανάτῳ βίον ἐκπνέων.

The interpretation of Schutz is this: "A nefanda muliere sic veste captus, quemadmodum aranea bestiolam cassibus suis irretire solet." Though the reader may be startled at the novelty of the idea, yet I must confess that I take the words of the Poet to be an allusion to the dress of *royal* women, which was, as may be proved, made of *cotton*, or rather *silk*, which the ancients knew to be the production of a worm: thus Antigone says in the *Seven at Thebes*, v. 1045.

τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὔσα, τῷδε μηχανήσομαι,
κόλπῳ φέρουσα βυσσίνου πεπλώματος,

where βυσσίνου πεπλώματος is rightly interpreted by the Scholiast B. τοῦ βασιλικοῦ ἱματίου, and where Stanley adds: "Habitus mulierum: Eur. *Bacch.* v. 819.

Αγγ. στείλαι νιν (l. νυν) ἀμφὶ χρωτὶ βυσσίνους πέπλους.

Πεν. τί δὴ τόδ' εἰς γυναῖκας ἐξ ἀνδρὸς τελῶ;

Plinius lino hyssino secundam bonitatis palmam dat, mulierum maxime deliciis:" we have in the *Orestes*, v. 1434. Ed. Pors. φάρεα πορφύρεα, Δῶρα Κλυταιμνήστρα: thus too we have in the *Hippolytus*, v. 125. φάρεα πορφύρεα: Lucian in the second Bk.

of his *True History*, c. XII. p. 111. has the following passage, ἰσθῆτι δὲ χρῶνται, ἀραχνίους λεπτοῖς, πορφύροις: Here I would ask what Lucian can mean by ἀράχνια λεπτὰ but *silk*; and is not this the ὕφασμα ἀράχνης of Æschylus? This is exactly the idea, which is associated in the minds of the classical writers with the mention of *silk*: thus Servius upon *Georg.* 2. v. 121. says: "Apud Æthiopiam, Indos, et Seras, sunt quidam in arboribus vermes, et *bombyces* appellantur, qui, in *araneorum modum*, *tenuissima fila* [the ἀράχνια λεπτὰ of Lucian] deducunt, unde est *sericum*; nam lanam arboream non possumus accipere, quia ubique procreatur." Thus Martial L. 8. *Ep.* 39.

Nec vaga tam tenui discurrit aranea tela,

Tam leve nec bombyx pendulus urget opus:

thus Pliny says of the silk-worm *Nat. Hist.* L. 11. c. 22. *Telas araneorum modo texunt*: thus Heliodorus L. 10. *Hist.*, says Cerda upon the passage of Virgil, "Aperte ait confici stamina apud Seras ab *araneis*:" thus Pausanias says that the silk-worm bears the nearest resemblance to a *spider*: thus Clemens Alexandrinus says in his *Pædagogus* (L. 2. p. 234. Potter's Ed.), εἰ δὲ συμπεριφέρεσθαι χρή, εὐλίγον ἐνδοτέον αὐταῖς μαλακωτέροις χρῆσθαι τοῖς ὕφασμασιν· μόνον τὰς μεμωρημένας λεπτουργίας, καὶ τὰς ἐν ταῖς ὕφαῖς περιέργους πλοκάς, ἐκποδῶν μεθι-

στάντας· νῆμα χρυσοῦ, καὶ σῆρας Ἰνδικούς, καὶ τοὺς
περιέργους βόμβυκας χαίρειν ἑῶντας· ὃς σκώληξ φύεται
τὸ πρῶτον· εἴτα ἐξ αὐτοῦ δασεῖα ἀναφαίνεται κάμπη·
μεθ' ἣν εἰς τρίτην μεταμόρφωσιν νεοχμουῖται βομβύλιον·
οἱ δὲ νεκύδαλον αὐτὸ καλοῦσιν· ἐξ οὗ μακρὸς τίκτεται
στήμων, καθάπερ ἐκ τῆς ἀράχνης ὁ τῆς ἀράχνης μίτος.
Thus Dionysius says in his *Οἰκουμένης Περιήγησις*
v. 752.

καὶ Τόχαροι, Φροῦροί τε, καὶ ἔθνεα βάρβαρα Σηρῶν,
οἳ τε βόας μὲν ἀναινοῦνται καὶ ἴφια μῆλα,
αἰόλα δὲ ξαίνοντες ἐρήμης ἀνθεα γαίης,
εἴματα τεύχουσιν πολυδαίδαλα, τιμήντα,
εἰδόμενα χροίῃ λειμωνίδος ἀνθεσι ποίης·
κείνοις οὔτι κεν ἔργον ἀραχνάων ἐρίσειεν.

But Lucian says *ἀράχνια πόρφυρα*: thus in the
passages of the *Orestes*, and the *Hippolytus* we have
φάρεα πορφύρεα, which corresponds to the *βυσσίνους*
πέπλους in the *Bacchæ*, and the *βυσσίνου πεπλώματος*
in the *Seven at Thebes*: hence we learn the fact,
which will enable the attentive reader to determine
the meaning of several passages in the classical writers,
that the Greeks dipped their silk and cotton in pur-
ple: thus Horace says *Carm.* 4, 13, 9. *Nec Cæ*
referunt jam tibi purpuræ, where an ancient com-
mentator says, “*Retiosæ a loco, nam in Co insula*
vestes tenuissimæ texuntur ad delicias muliebres et

luxum, optimaque purpura tinguntur;" and we have in Juv. *Sat.* 8. 101. *Conchylia Coa*, where Ruperti observes: "Purpuræ Coæ, vestes Coæ conchyliatæ, i. e. purpuræ infectæ; eadem tinguebantur etiam purpura, et inter insulas Ægei maris, Con et Nyssum, sc. Porphyrim, magna muricum copia capiebatur: v. Jani ad Hor. *Od.* iv. 13, 13. et Harduin. ad Plin. v. 31. §. 36." Hence Hesychius explains βύσσινον by πορφύρεον, and Soping. there says: "Quod tamen diversum a purpura, Lucas. ὁ πλούσιος ἐνεδιδύσκετο πορφύραν καὶ βύσσον: neque coloris est, sed lini delicatissimi, Plin. l. 19. c. 1.:" H. Stephens, in the Index to his *Greek Thesaurus*, has fallen into the same mistake, as he quotes these very words: Constantine, himself unacquainted with the origin of the error, says, "Ex his constat Suidam et Hesych. ignorasse quid βύσσης:" and Hoffman, in his *Lexicon Universale*, says, after having cited the passage of St. Luke, "Unde colligitur a purpura vestem byssinam distinctam fuisse, quod notandum contra veteres Grammaticos, qui byssinum colorem purpureum interpretati sunt:" he also adds, "Ap. Plin. vero l. 9. c. 41." [c. 65. Ed. Bipont.], "ubi de byssini tingendi ratione, sicut olim legebatur, hyssinum reponit Dalechamp.:" the words of Pliny are, "Quin et terrena miscere, coccoque tinctum Tyrio tingere, ut fieret hyssinum.:" from what has already been

said, and from what will be said below, the reader will, I think, not be inclined to doubt the genuineness of this reading. Again Hesychius says—*βύσσινά· πορφυρά*, while Suidas says—*βύσσινον· βύσσινον βαβαμμένον*: Kuster here makes a remark similar to the remark of Soping above, “Hanc interpretationem non probo, quoniam *βύσσος* non est coloris, sed lini genus:” Again Suidas says—*βύσσον, ὀξυτόνως, βαρυτόνως δὲ σημαίνει βαφήν ἐκ πορφύρας*, where Kuster, under the same errour, writes thus: “Imo aliud est *byssus*, et aliud *purpura* est, ut ex veteribus scriptoribus satis constat: male ergo ista Suidas hic confundit.”

Alberti observes upon the passage of Hesychius: “In *Excerptis* ex Möschophulo MS. in Agapetum, ap. cl. Fabric. *Bibl. Gr.* XII. p. 306. *βύσσος, τὸ κόκκινον βάμμα, ὅπερ λέγουσι ἰδιωτικῶς ἀληθινόν, καὶ λέγεται ἀπὸ τοῦ βύειν τοὺς ὄσσοις, ἤγουν τοὺς ὀφθαλμούς· λέγεται δὲ καὶ τὸ κόκκινον ἔνδυμα, βύσσος.*” In the following passage of Salmasius, extracted from his *Plinianæ Exercitationes* in C. J. S. *Polyhistora*, p. 272. that microcosm of classical knowledge (as Dr. Parr emphatically styled it to me), this great critic may be thought at the first sight to have seen the reason of these glosses, “Cum inter purpureum et coccinum hic color sit, non mirum alios pro *cocco*, alios pro *purpureo*, *hysginum* usurpasse: Hesych. *βυσσός· χρώμα ἀντὶ τῆς ὕλης παραλαμβάνομενον*:

idem βύσσινα interpretatur πορφυρά:" but that this was not the case will appear evident from his note on Tertullian *de Pall.* p. 219. (quoted in Pitiscus's *Lex. Antiquitatum Romanarum* under the word *Byssus*): "Byssus de colore purpureo etiam exponitur a quibusdam: Hesych. βύσσινον πορφυροῦν, a flore byssi, vel lini, qui purpurei coloris est." Pitiscus himself has given an interpretation equally ingenious, but equally erroneous: "Vestes mollissimæ ac tenuissimæ ex illa lini specie pretiosissima conficiebantur, et hæ, quoniam pretiosissimæ, et, ut dixit Plin. xix. l., mulierum deliciæ erant, ideo ferme purpura tegebantur; quæ res veteres grammaticos in errorem impulit, ut *byssinum* colorem *purpureum* interpretarentur." Hence too the *Etymologicum Magnum* says—βύσσιος, εἶδος ποτάμης, ἐξ οὗ καὶ τὰ ἀπ' αὐτῆς ΒΑΨΤΟΜΕΝΑ ἱμάτια, βύσσινα λέγονται.

The dress worn by the Roman nobility was, as every scholar knows, *purple*; but Ammianus Marcellinus says, in his 23d book, that "the celebrated silk of the Seres anciently composed the dress of the Roman nobility, but was in his age the extravagant and indiscriminate clothing of the lower ranks:" here then we clearly see that the dress of the Roman nobility was often, if not always, *silk stained with purple*. The constitution of the Emperor Theodosius (cited

in J. Rosinus's *Antiq. Rom. Corp. absolut.* Ed. Schrevelius, p. 359.) may be here cited—"Nec pallia quis tunicasque domi sericas contextat aut faciat, quæ tincta conchylio, nullius alterius permissione contexta sint, proferantur ex ædibus, tradanturque tunicæ aut pallia ex omni parte texturæ cruore infectæ conchylii, nulla stamina subtexantur tincta conchylio, nec ejusdem infectionis arguto pectine solidanda fila decurrant, &c. &c.": hence, in the Glossarium Isidori, "Bombucinare, *purpuram facere*;" "bombycinatores, *purpuram facientes*." The Coan vests were also fancifully interwoven with gold, as we learn from Tibullus 2, 6, 35.

*Illa geret vestes tennes, quas femina Coa
Texuit, auratas disposuitque vias:*

And from the *Hippolytus* of Seneca (cited in Rosinus),
Act. 2. Sc. 1.

*Removete famulæ purpura, atque auro illitas
Vestes, procul sit muricis Tyrii rubor;
Quæ fila ramis ultimi Seres legunt.*

This is still the practice in the east, as the reader will learn from the following observations, which were communicated to me by that intelligent traveller, Mr. Barrow: "In India the muslins interwoven with gold, so closely indeed, as to exhibit almost a total plate of gold, are known as dresses of ceremony by the name of *Kinkaubs*: they look like the dresses

of our tinselled kings and queens on the stage: in China, however, they confine their threads of gold and silver to silk, and never attempt to interweave them in their cotton cloths, whereas in India they interweave them solely in their cottons, a distinction not unworthy of notice." Thus Alcimus Avitus, L. 3. (cited by Vossius *de Origine et Progressu Idolol.* L. IV. c. 90.),

—————*Fulgidus auro*

Serica bis coctis mutabat tegmina blattis:

Thus Galen *περὶ διαγνώσεως καὶ θεραπείας τῶν ἐν τῇ ἐκάστῃ ψυχῇ ἰδίων πάθων*, c. 9. tom. VI. *Oper. Galen. et Hippocratis*, p. 513. (cited in Vicat's *Vocabularium utriusque Juris*), *Τούτου τοῦ γένους ἐστὶ τὰ χρυσούφη τῶν ἱματίων, ἣ ὕλης δεόμεθα πόρρωθεν κομιζομένης, ὥσπερ τῶν σερικῶν ὀνομαζομένων*, which Vicat translates thus—'Hujus generis vestimenta auro contexta, aut supervacuum aliquod opus habentia, aut quæ materiam ex longinquo adlatam desiderant, ut quæ vocant *serica*.' Hence we see the mistake of Antonius Thylesius (quoted in the passage of Pitiscus), who says that the Byssus was almost of a *golden* colour. Pitiscus adds—"Sed errat; non est enim coloris, sed, ut ex his, qui pure locuti sunt, constat lini præstantissimi genus." We may here remark, that it was as obvious a mistake to say that the Byssus was of a *golden* colour, as it was to say that it

was of a *purple* colour; for both was sometimes used, as we have seen, in the manufacture of the silk for dresses. As then the *Coan vests* are often distinguished from the *purple robes*, though they were often stained with purple; so the *Byssus*, or *Serica*, is often distinguished from purple, though it was often stained with purple: thus Tibullus, 2, 4, 29. says,

Hic dat avaritiæ stimulos, hinc Coa puellis

Vestis, et a rubro lucida concha mari:

And Ovid *Art. Amor.* 2, 298. says,

Sive erit in Tyriis, Tyrios laudabis amictus,

Sive erit in Cois, Coa decere puta.

Pitiscus quotes the following curious passage from Tertullian *de Cultu Femin.* c. 13. “*Vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiae:*” the Christian orator, it may be here remarked, quaintly says, 1. *serico probitatis*, because silk is transparent, and probity has nothing concealed; 2. *byssino sanctitatis*, because the *byssus*, or cotton, which is white, is an emblem of sanctity (hence Eucher. *Instruct.* 1. in Pitiscus says—*Byssus castitatis, vel continentiae candor*); 3. *purpura pudicitiae*, because modesty blushes like crimson, or purple. The ancients perpetually confounded silk with cotton, and it was a very natural mistake: the origin of both

was indistinctly known; both came from a very remote country; silk is transparent in the shape of gauze, and cotton is also transparent in its finest state, as in the muslins of India: Eustathius on Dionysius (quoted in Dasqueius's *Silius Ital.* on book VI. v. 1.) says—*φασὶ δὲ σηρικὰ παρ' Ἰνδοῖς γίνεσθαι ἐκ τινῶν φλοιῶν ξαινομένης βύσσου*: Eucher. ad Salon. c. 3. (quoted in Savaro's C. S. S. Apollinaris on *Ep.* VI. book 7.) says, “Byssus genus serici grossioris pariter, et fortioris:” to cite more instances would be superfluous: the context will generally enable the student to ascertain which of the two is meant in any particular passage.

As it is my intention, in the discussion of this recondite subject, to produce from the Classical writers every passage, which can be deemed important, I shall now produce the following citations from Claudian, of which three or four will confirm what has been already advanced, and to the remainder of which I may have some occasion to refer.

“Jam parat auratas trabeas, cinctusque micantes

“Stamine, quod molli tondent de stipite Seres,

“Frondea lanigeræ carpentes vellera sylvæ:

“Et longum tenues tractus producit in aurum,

“Filaque concreto cogit squalere metallo:

“Qualis purpureas præbebat candida vestes

“ Numinibus Latona suis, cum sacra redirent

“ Ad loca nutritis jam non errantia Deli.”

v. 178. *In Probini et Olybrii Fratr. Cons. Panegy.*

Gesner says in the note: “ Serici ratio adhuc ignota eo tempore, et cum xylyno s. gossypio confusa: Justiniani demum ætate innotuit: filis lineis, vel laneis ita subtilia inducuntur fila metallica, ut concreta hæc illis, et velut innata videantur: illa jam fila lanea squalent auro, i. e. aureis velut squammis obducta et tecta sunt.”

“ Vobis rubra dabunt pretiosas æquora conchas;

“ Indus ebur, ramos Panchaia, vellera Seres.”

De Tertio Cons. Honorii, v. 210.

Gesner here says: “ Quæ sunt apud antiquiores V. G. Pausaniam *El.* 2. extr. de natura serici, ab hodierna experientia abhorrentia, ea mercatoriae vanitati videntur adscribenda, quorum interesset, veram rationem non vulgari.”

“ Tu licet extremos late dominare per Indos,

“ Te Medus, te mollis Arabs, te Seres adorent.”

De Quarto Consulatu Honor. v. 257.

“ —————Asperat Indus

“ Velamenta lapis, pretiosaque fila smaragdis

“ Ducta virent: amethystus inest, et fulgor Iberus

“ Temperat arcanis hyacinthi cœrula flammis:

“ Nec rudis in tali sufficit gratia textu:

- " Auget acus meritum, picturatumque metallis
 " Vivit opus, multaque ornantur jaspide cultus,
 " Et variis spirat Nereia bacca figuris :
 " Quæ tantum potuit digitis mollire rigorem
 " Ambitiosa colus ? vel cujus pectinis arte
 " Traxerunt solidæ gemmarum stamina telæ ?
 " Invia quis calidi scrutatus stagna profundi
 " Tethyos invasit gremium ? Quis divitis algæ
 " Germina fragrantæ inter quæsit arenas ?
 " Quis junxit lapides ostro ? quis miscuit ignes
 " Sidonii rubrique maris ? Tribuere colorem
 " Phœnices, Seres subtemina, pondus Hydraspes.¹"

De Quarto Consulatu Honorii, v. 585.

- " Pars infecta croco velamina lutea² Serum
 " Pandite, Sidoniasque solo prosternite vestes."

De Nuptiis Hon. et Mariæ, v. 211.

¹ The curious reader may compare with this ample description of Claudian, the following passage from Tertullian *De Cultu Feminino*, L. I. c. 10. "Age nunc si ab initio rerum et Milesii oves tonderent, et Seres arbores nerent, et Tyrri tingerent, et Phryges insuerent, et Babylonii intexerent, et margaritæ canderent, et ceraunia coruscarent."

² I shall digress a little here to observe that the wedding garments of the ancients were white, as Professor Brunings remarks in his admirable *Compendium Antiquitatum Græcarum e Profanis Sacrarum*, p. 93. "Vestes nuptiales in nuptiis Hebræorum summe necessariæ sunt habitæ jam Samsonis ævo *Judic.* XIV. 12.:

“ ————Te grandibus India gemmis,
 “ Te foliis Arabes ditent, te vellere Seres.”

In Eutropium, Lib. i. v. 225.

“ Quem puer arridens pretioso stamine Serum
 “ Velavit.”

In Eutropium, Lib. i. v. 304.

clarissimus est locus *Matth. xxii. 11.* ubi occurrit in convivio nuptiali homo οὐκ ἐνδεδυμένος ἔνδυμα γάμου, *non indutus nuptiali vestitu*: occurrunt ibidem tenebræ exteriores, extra coenaculum lampadum splendore illustratum: albas fuisse vestes nuptiales puritatis et gaudii indices, probat ex Athenæo Dougæus *Anal. i. p. 23.*: hic color optime vestem spiritualem repræsentat, purissimam Christi justitiam et niveam sanctitatem per fidem et sanctimonix studium induendam: huc pertinet locus insignis *Apoc. xix. 7. 8.* ubi vestis nuptialis allegatur et describitur: Aristophanes γαμικὰς χλαμίδας memorat; Homer. καλὰ ἐννυθαι, *pulcra veste indui* ob nuptias jubet, *Odyss. vi. v. 28.* “ The following extract,” says Mr. Burder in his *Oriental Customs*, Vol. ii. p. 307. “ will show the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it, when presented as a gift: ‘ The next day, Dec. 3, the king sent to invite the ambassadors to dine with him once more: the Mehemander told them, it was the custom that they should wear over their own clothes the best of those garments, which the king had sent them: the ambassadors at first made some scruple of that compliance; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands, if they presented themselves before him without any marks of his liberality, they at last resolved to do it; and after their example, all the rest of

" Parte alia spumis fumantem Serica frena
 " Sanguineis, primas signatus flore juventæ,
 " Eucherius flectebat equum, jaculisque vel arcu
 " Aurea purpureos tollentes cornua cervos
 " Aureus ipse ferit."

De Laudibus Stilich. Lib. II. v. 350.

Gesner here says: " Hic puto *aurea*, et *purpureos* ad colorem filorum vestis simpliciter respicere."

" Quod picturatas galeæ Junonia cristas
 " Ornet avis, vel quod rigidos vibrata per armos

the retinue.' *Ambassadors' Travels*, p. 188." " Dr. Macknight," as Dr. Harwood observes in his *New Introduction to the Study and Knowledge of the New Testament*, Vol. II. p. 123. " hath well illustrated this parable: 'it seems,' says this learned and judicious commentator, 'that before the guests were admitted into the hall of entertainment, they were taken into some apartment of the palace, where the king viewed them to see that they were all dressed in a manner suitable to the occasion; here he found one that had not on a wedding garment, and' being provoked at the affront, he ordered him to be immediately thrust out of the palace,'" as Prof. Brunings says above—"Extra cœnæculum lampadum splendore illustratum."

The *velamina lutea Serum*, mentioned in this passage of Claudian, may be explained by the following passage in that monument of ingenuity, eloquence, and learning, Mr. Maurice's *Indian Antiquities*, Vol. VII. p. 245.: he observes, that "the greatest part of the silk produced in Bengal, and other parts of India, is exported *raw*" [the *σπικτόν ῥῆμα* of the classic writers], "and in its *original yellow colour*."

"*Rubra subaurato crispentur serica dorso.*"

De Sexto Consulatu Honorii, v. 575.

I shall now present the reader with an extract from a letter written by the Rev. Dr. Vincent, and addressed to the Editor of the CLASSICAL JOURNAL: "I trust that I have proved from authentic documents the points this writer [Mr. Patrick] labours: he has few citations, which have escaped me, except that from Pliny, at the commencement, respecting the silk-worm: I may have mistaken him, but I think he has fallen into an error in regard to the Shathaioi and Sopithes: they were on the Indus, and I have hinted that they were not Hindoos, but a foreign tribe—Tartars, I suspect, from their moving in waggons, and using them for a rampart, but their women burn themselves, which is Hindoo: the Tartars on the west of China were always called *Kathai*, and all the travellers, who approached Tartary by land on the north of Imaus, always found *Kathai*, as M. Polo, Rubriques, and Carpini: the horde of Zinghis was *Kathai*, whose grandson Koblai was the conqueror of China in the 13th century; and this name of *Kathai* extended with their conquests even to Poland; the Tartars, who subdued Russia, were *Kathai*; and one of the divisions of Moscow at this day is *Kitai*: Cambalu, the capital of these con-

querors, is placed by D'Anville in Tartary; but I have proved from Goez, the Jesuit, that it was Pekin: I have shown, likewise, from Ptolemy, that the Romans traded direct with China; for he mentions that Maës, a Macedonian, whose Roman name was Titius, sent his agents from the Bay of Issus, through Mesopotamia to the Caspian, and thence through the whole of Tartary north of Imaus, to the confines of China: this passage of Ptolemy, I never saw quoted, till I advanced it; but it is a matter-of-fact-proof, better than a thousand inferences" [Here I would suggest to the learned Dr. that in the following passages there is a direct allusion to this immediate intercourse between China and Rome: Seneca says, in book VII. c. 9. *de Beneficiis*: "Video sericas vestes, si vestes vocandæ sunt, in quibus nihil est, quo defendi aut corpus, aut denique pudor possit; quibus sumtis, mulier parum liquido, nudam se non esse, jurabit: *hæc ingenti summa ab ignotis etiam ad commercium gentibus accersuntur*, ut matronæ nostræ, ne adulteris quidem plus sui in cubiculo, quam in publico ostendunt:" Lipsius rightly understands the *Seres* by these *ignoti*, and appositely refers to *Ep.* 90. "Posse nos vestitos esse *sine commercio Serum*:" Pliny says, in the Proëm to the 12th book of his *Nat. Hist.* "Quo magis, ac magis admirari subit, ab iis principiis, cædi montes in marmora, ves-

tes ad Seras peti.” Dr. Vincent thus proceeds]:
 “ There is a strange misprint in your p. 306. of the *Cocoa*-nut for the *Areka*-nut; and a strange quotation from Pausanias by the writer, to prove that the Chinese were black, which shows the ignorance of Pausanias; for they are white, strictly white, so white, that they call the Europeans *red men*: the brown tint of the lower orders in the southern provinces is caused from labour in the sun; but, if you look to any ordinary drawing on China-ware, fans, or screens, you will see all the superiors white, and the women without a tint of rose in their cheeks: this is a proof that their origin is from the north, not from India (as Sir William Jones supposed), nor from the Golden Chersonese, but undoubtedly from Tartary, and, after all their refinement and delicacy, after 3000 or 4000 years, their eyes have all the Tartar form, so curiously noticed by Barrow: my remarks on the sequel to the *Periplus* are, perhaps, the most curious part of my work; and the writer of the article might have profited from them much.”

Islip, July, 16. 1811.

*Extract from a Letter addressed by me to the
Rev. Dr. Vincent.*

Trin. Coll. Cam. July 22. 1811.

“ My dear Sir,

WITH respect to the quotation from Pausanias, which you call *strange*, Mr. Patrick's object seems to have been to prove that the classical account of the Seres agrees with the modern account of the Chinese; for he has in p. 303. cited a passage from Ramusio, in which we are actually told that the Chinese are of a swarthy complexion: whence this notion arose will be shown, as I proceed. Pausanias in that passage also informs us that, in the opinion of some geographers, the Seres were Indoos mingled with Scythians; and Mr. P. proceeds to show from Sir W. Jones that even in this instance the classical account may be correct: and does not this fact sufficiently account for the traces of the Tartar form in the Chinese, of which you speak? The supposition of the Indian origin of the Chinese is not, in my humble opinion, which I submit with all due defe-

rence to your superiour judgment, affected by the acknowledged fact that they are of a whiter complexion than the Indoos: it seems to be allowed by every traveller that the complexion of the people in the southern provinces approaches very near to the Indoo complexion, while the people in the northern provinces are fairer: the southern provinces are, as I conceive, more analogous to the native country of the Chinese, that is, as I believe, India. I may reply to your argument ' that the brown tint of the people in the southern provinces is caused from labour in the sun ' by observing that the white tint of the people in the northern provinces may be presumed, upon the same principle, to have been occasioned by the cold. I beg leave to make the following quotation from the Travels of J. Albert De Mandelsloe, in the collection of Dr. Harris, Vol. I. p. 795.: " The whole empire is of so vast an extent, *that the inhabitants of the province of Quantung lying on the torrid zone are as black as the African Moors*; whereas those of Peking, which is most northerly, are as *white* as the Germans; which difference is also observable in their fruits, the southern provinces producing all such fruits, as the Indies afford, whereas the more northerly parts have plenty of European fruits." Now we may fairly conclude that the province of Quantung, the most fertile of all the provinces, in which the city of

Canton lies, at this day the greatest port in the Chinese empire, was the part of China, which was best known to the Greeks and the Romans, through the merchants, who travelled thither; just as Canton is better known to Europeans even at this day than any other part of the Chinese empire: these merchants, on their return to their native country, would naturally report that the Seres, or Chinese, were a *black* race: hence, then, they were supposed, as Pausanias himself believed, to be related to the *Ethiopians*: hence their country was called the *oriental Ethiopia*, an appellation as ancient, as Herodotus, whose words are cited by Mr. P. in p. 297.: hence they are called *Ethiopians* in a passage, cited from the History of the Life of Aurelian, by Mr. P. in p. 306.: hence Ovid in his *Amar.* bk. i. *El.* xiv. v. 6. says,

Vela COLORATI qualia SERES habent:

hence Virgil says in his *Georgics*,

Usque COLORATIS annis devertex ab INDIS:

so well was the fact known, that the poet has periphrastically alluded to the nation of the *Seres* under the term of *Indi colorati*, as I shall hereafter prove: I hope also to be able to prove that Lucan meant the *Eastern Ethiopians*, when he says in bk. x. v. 290.

Cursus in occasus flexu torquetur, et ortus,

Nunc Arabum populis, Libycis nunc equis arenis;

Teque vident primi, quærunt tamen hi quoque Seres,

Æthiopumque feris alieno gurgite campos:

Pomponius Mela says in bk. III. c. 7. "Oras tenent ab Indo ad Gangen Palibotri, a Gange ad Colida (nisi ubi magis quam ut habitetur exæstuat) atræ gentes, et quodammodo Æthiopes." It is to be remarked, however, that Pausanias, after having stated that the *Seres* are *Ethiopians*, adds that, according to some, they were not *Ethiopians*: now the reason of this difference is obvious: Quantong, where the inhabitants, as I have intimated above, are more black, was better known to the Greeks and the Romans than any other part of China; but there can be no doubt that they had also penetrated the more northern provinces: now those merchants, who had merely visited the province of Quantong, would naturally represent the Seres as a *black* race, while other merchants would say that they were not so black, as had been supposed: the first converted them into an *Ethiopian* race, while the second represented them as a *mixed race of Indians and Scythians*: in both cases the analogy was, probably, founded upon the complexion of the people.

I am, my dear Sir,

With every sentiment of respect,

EDMUND HENRY BARKER."

“ Dear Sir,

“ I should be sorry that either Mr. Patrick, or yourself, should ever be induced to believe that I have any wish to defend any position I may have advanced, contrary to evidence : my proofs are open to you, and to the publick : I may be mistaken in many, but I have always been persuaded myself, before I have proposed them to others. I have referred to Pausanias 2. *Eliac.* in fine, whence the quotation is drawn, that represents the Seres as black : it is a question, which does not concern my work ; but the ignorance of the author in regard to Seria, which he describes as an island, surrounded by a river, must convince every one that he knew as little of the people, as their silk.

“ By Ethiopians the classical writers frequently mean *blacks* in general, and not merely the Ethiopians of Meroe ; and the degrees of this blackness vary in the Egyptian, Nubian, Abyssinian, Indian, and Negro : I have never seen in any Chinese drawing a black, or even bazanné : the common people always appear tanned, something between yellow and brown ; the Mandarins, women, and children, white : the effect of the sun in different

countries is different ; but the original tint to judge a nation by, must be that less exposed to the sun : I have no interest in this question, and shall never say a word more about it.

“ With respect to the position of the Chinese in, or near Bactria, it is explained in my account of the sequel to the Periplus : while Tartary was a safe country to travel in, caravans passed, north of the Himmaloo mountains, from Bactria to China : Shah Rock’s Embassy in Astley, and Benedick Goetz, went by this route ; but the distance I have specified, and it is prodigious : in early times, perhaps, all the Tartar nations between Russia and China were considered as Cathaians, and, as the Chinese were Tartars, or of Tartar race, they were easily mixed and confounded.

“ I do not like Mr. P.’s remarks upon the names of the sources of the Indus : they are spelt fifty ways differently, and more than I could enumerate ; but there is not one of them in any author, but which may be traced both to the ancient, and modern name I have assigned : see a Journal through the Panjeab in the last Asiatic Annual Register, and Forster’s Travels. In regard to Chintz, Nearchus notices the cotton webs *σάαρις*, and the best modern account is

in the *Lettres Edifiantes*: you flatter me by assuring me that you are reading my commentary on Ancient Commerce: the second edition, which is in your library, is far the most correct. It contains a dissertation on Ceylon, which I persuade myself will answer all your enquiries: a young man, as you profess yourself (with much learning, as you have), will conceive many doubts in commencing his researches on these subjects, and think he has made many discoveries: I had the same ideas, but twenty years' labour has made me retract ten times twenty of my first conceptions; and I still find mistakes to recal, or correct: both in your appendix, and your letter, I find a variety of matter, for which I could refer you to my work; and, if at any time you have any particular enquiry to make, I will most cordially and candidly tell you all I know: I refer you particularly to the latter part of the second volume, as most likely to afford you satisfaction in the objects of your curiosity:—With every kind wish for success in your pursuits, which are all honourable, zealous, and ardent, believe me,

Your most obedient Servant,

W. VINCENT;

Deanry, Westminster,
Oct. 16th, 1811.

“ P. S. IF you write to Mr. P., thank him for his honourable mention of me, and that I respect every man, whose researches are congenial to my own. Upon looking again at Mr. P.’s letter, I see that he desires permission to copy some of my remarks ; they are perfectly at his service, or yours, or that of the learned altogether.”

“ MR. BARROW begs leave to return his thanks to Mr. Barker for his attention in sending to him the 6th No. of the *Classical Journal*: he has but just been able to glance over the Article of the Rev. R. Patrick’s on the subject of China, but has not perceived any thing adduced therein to convince him that Serica was China, though he is quite ready to admit that the Seres and Chinese were the same people, or at least from the same Tartar stock : if Mr. Patrick would for a single day set his foot in Hindostan and in China, he would see at a single glance, that no

two people on the face of the earth are more dissimilar than the Hindoos and the Chinese: he conceives Ptolemy to be quite right, when he observes that 'the Sinæ lay on the south-side of Serica.' A mountainous region divides the more refined Chinese from their kindred Seres, who are placed to the northward of it, and with whom the Romans most probably had some intercourse, though certainly not with the Sinæ, or Chinese, who do not appear to have at any time been in the habit of sending ambassadors to other countries.

"He perceives that much stress is laid on the opinion of Sir William Jones, who, in point of fact, was a great theorist, who had no knowledge whatever of the Chinese language, and a very limited one of the Sanscrit; and who, it is well known, was the frequent dupe of the artful Brahmins: as to the reveries of Capt. Wilford, the author, or promulgator of them, has himself abjured them as the impostures of the Pundits of Benares:—in the last No. of the *Quarterly Review* the Article on Marshman's book may be amusing to Mr. Patrick, and is directly in point: in the same No. the Review of Kirkpatrick's *Journey to Nepaul* touches on the connection between the Tartar tribes, and the Chinese.

"By means of Marshman's excellent Treatise on the Chinese language (the only work in Europe deserving of notice), and by the application of Sir George Staunton, and four, or five other young gentlemen at Canton, who have seriously set about the study of that singular language, it is to be hoped we shall shortly know something more than we yet know of that interesting people, who for so many ages have been separated from the rest of the world."

Admiralty.

"MR. BARROW feels himself called upon to express his thanks to Mr. Patrick for the handsome manner, in which he is pleased to advert to his account of the Chinese, which is no otherwise of any value than for the facts it contains, and the observations made, while the objects of them were before his eyes: he assures Mr. P. that he has no system to support, but that, like himself, he is always glad to get at the truth.

"The Chinas of Menu may very probably have mixed with some of the Scythian, or Tartar tribes,

and may, perhaps, have communicated a little of their *sooty* complexions to these more northern tribes; but he has seen nothing from Sir W. Jones's argument, that can for a moment prevail upon him to *assent* to these 'Chinas' ever having passed into China: the analogy in the name, instead of proving any thing, goes very far to establish the fiction; for nothing like *China* is ever heard from the mouths, or found in the writings, of the Chinese: he cannot find one Hindu trait in the composition of the Chinese, but every feature in the mollified features of the Tartars."

22d October, 1811.

Admiralty, 22d October, 1811.

"Dear Sir,

"I feel much flattered and obliged by your communications; and the notice, which Mr. Patrick, and yourself have been pleased to take of my very humble labours, which, I can with great truth assure you, it is now my wish, had never appeared before the public; I mean my account of the Chinese, which

was written, without books to refer to of any kind, on a passage home, and sent to the press with all its imperfections on its head: had I taken time to consult authorities, and to consider well the various points therein touched upon, I am vain enough to think that I might have been able to set the matter completely at rest, as far as regards the question of ancient connection between the Chinese, and the Seres, and the Chinese, and the Hindoos. Indeed, with regard to the first point, it appears to me that Dr. Vincent has said every thing that can be said on the subject; and as to the latter, I think, it requires nothing more than the mere use of the eye to discover at once that there never could have been a common origin between the Hindoos and Chinese: they have at all times obviously been a distinct race, and still continue to be so: there are not even the slightest traces of their having ever mixed together: they differ altogether in colour, in features, in shape, in disposition: they have nothing in common but the depraved traces of Buddhism, and the introduction of this doctrine into China from India is a fact on historical record, as worthy of credit, and indeed perhaps more so, than any event recorded in the histories of Greece and Rome. I should think therefore that very little attention is due to Pausanias, nor indeed to Ramusio, when he tells us that the Chinese

are of a swarthy complexion ; and still less to Mandelsloe, who makes the poor Chinese of Quantung as black as negroes, while those at Pekin are as white as Germans : this conclusion he might naturally have been led into from the one place lying immediately under the tropic, and the other in the 40th parallel ; but it so happens that the fact is directly the reverse : it was a common observation with us in travelling from Pekin, that the farther we advanced to the southward, the more fair and delicate were the complexions of the natives, till we came to the mountainous range, which divides Quantung from Keangnan : in fact, in all the middle provinces they are literally *white* : the way, in which we explained this, and of the truth of which we could not doubt, was from the circumstance of Pekin being inhabited almost wholly by the Northern and Western Tartars, who are in fact, especially the latter, a deep yellow (*basanné*), some of them quite bronze : these might pass for the Seres of Pausanias, in whose time they were probably still blacker, having now lost much of their colour from their connexion with the Chinese : it is true that in the city of Canton, they are nearly, perhaps entirely, as black as in Pekin, and from the same cause : being a chief frontier town, and the only one allowed to be visited by foreigners coming from Lea, all the officers, and

principal inhabitants are Tartars, or of Tartar race, but here too the bulk of the people, and the ladies in particular, are inclined to white: it must not however be understood that it is the *white* of Europeans, enlivened with the rosy tint of youth; it is a pallid sickly white, which with age puts on the yellowish tinge of a dead leaf: Dr. Vincent is not quite correct, when he says that they call us *red men*: *hungmore*, the name they confer on Europeans, is *red hair in the head, red-pates*; a distinction used with sufficient propriety by these people, whose hair is invariably *black* as jet: in feature the difference is more marked than in colour: the Hindus have a round, full eye; the Chinese elliptical, and buried in the head,—and, what is still more remarkable, it is placed obliquely in the head: the Hindus have a full, oval face, an European nose, and thin lips: the Hindu has a round, handsome-shaped head; the Chinese is, as Linnæus has described him, *Homo monstrosus, macrocephalus, capite conico Sinensis*: the Hindu is delicately, but elegantly formed; the Chinese is invariably ill-made, bony about the joints, and almost invariably without any calf to his leg: the Hindu is distinguished for mildness and patience; the Chinese is just the reverse, and is kept in order only by the iron-hand of power. You quote Pausanias where he says that in the opinion of some geographers ‘ the

Seres were Indoos mingled with Scythians: the word *Scythian* carried with it such a sweep of country in all the writings of the ancients, that, according to them, the Serés must have been included under that general name, but whether they originated in an intermixture with the Hindus, may admit of some doubt: we find at least in no modern times the greatest physical difficulty in opening a communication between the elevated regions of Tartary, and the lower plains of Hindostan: the Himmaleyan mountains present an almost insurmountable barrier, and it is well known that every trace of Hindu manners, features, and complexion, is lost from the moment that this vast chain is ascended, which I believe from the side of Hindostan can only be effected in two different places. Sir William Jones was an elegant scholar, and had a wonderful facility in acquiring languages; but he was under the influence of a lively imagination, and, what was equally unfortunate, too easily led astray by the learned Pundits, who are, perhaps, the most artful of mankind: I should hope that, on mature consideration, you will give up the point of his *Chinas*: you will find in the *Histoire Générale de la Chine*, which, though a dry work, is nevertheless exceedingly curious, and as authentic in its account of the early periods of the empire, as any history can be supposed to be, that the Chinese

mention the precise period of their first intercourse with India, which they call *Hin-too*, and state all the difficulties attending the passage of those great chains of mountains, which separate the upper regions of Thebet in the S. W. from that empire: they state also their staple commodities of trade, their manners, their temples, &c. &c., so as to leave no doubt, on the authority of the report made by the ambassador sent by the Chinese on this occasion, before which it is perfectly clear that the Chinese had not the least knowledge of the Hindoos: this event, if my recollection serves me, happened about the 6th century before the Christian era.

“ You say that Canton was the part of China best known to the Greeks and the Romans? Where does this appear? How did the Greeks and Romans get to Canton? Not by land, most certainly; and I think it would be more difficult still to show how they got there by sea. I believe with Dr. Vincent, that we must stop the Greeks at Bactria. Do you really think Florus, in speaking of the embassy of the Seres to Augustus, entitled to any credit? Is there any corroboration whatever, in any contemporary, or other writer, of any such embassy having arrived at Rome? Surely if such an event had actually taken place, would not some Roman writer,

beside Florus, have noticed it? Roman vanity in the age of Augustus was not at so low an ebb, but that an event of so extraordinary a nature would have become a theme for some poet, or a fact for some historian? I recollect no mention of it but by Florus.—Had I leisure, I should be exceedingly happy to turn my attention towards the nations of the East, from whence, after all, we are probably indebted for much, that is known in the Western hemisphere.

“I am ashamed of my scribble, but am nevertheless,
dear Sir, very truly your’s,
JOHN BARROW.”

With respect to the embassy of the Seres to Augustus, Horace may have some allusion to it, when he says,

*Ille seu Parthos Latio imminentes
Egerit justo domitos triumpho,
Sive subjectos Orientis ora
Seres et Indos :*

And Suetonius says in *the Life of Augustus*, c. 21.
*Qua virtutis moderationisque fama Indos etiam ac
Scythas, auditu modo cognitos, pellexit ad amicitiam suam populi que Romani ultro per legatos peten-*

dam. Casaubon here presents us with the following note: "Indorum et Scytharum legatos simul venisse ad Augustum Tarraconem usque auctor est Orosius: ego observo duas legationes a Poro rege Indorum ad eundem Augustum: alteram, quæ ad eum venit in Hispaniis bellum gerentem, cujus Orosius meminit, et cum eo Eusebius in *Chronico*; qui id annotat ad annum Augusti, ut ipse numerat XVIII. qui annus incidit in tempus belli Cantabrici: hi legati petenda pacis causa venerunt: secuta est deinceps altera legatio, quæ ad Augustum A. V. 734. pervenit; quando ipse post Græciam Asiamque lustratam, Samum per hyemem venit: hi legati cum magnis multisque muneribus ad sancendum fœdus, quod ante petierant, venerunt: de his Strab. L. 15. et Dio, L. 54.: regem Indorum, a quo venerunt ad Augustum legati, Eusebius Pandionem in *Chronico* appellat, non Porum: Πανδίων, ait, ὁ τῶν Ἰνδῶν βασιλεὺς φίλος Αὐγούστου καὶ σύμμαχος εἶναι παρεσκεύασται: venerunt postea et ad Trajanum legati Indici: Constantinopolitanorum sæpe memini legere venisse ad Imperatorum legatos, Indorum ut ad Constantinum, ad Theodosium, Heraclium, Justinianum, alios."

“ *Admiralty, 12th Nov. 1811.*

“ My dear Sir,

“ _____ : many years of travel, and a pretty extensive examination of objects, have gained me in experience what I have lost in theory ; and I assure you that experience has made many a change in youthful opinions : among other things, it has taught me to pay very little respect to what the Ancients have communicated respecting the Eastern Nations : if we except the information conveyed through the companions of Alexander of that part of India contiguous to the Indus, all the rest, and especially that, which regards the upper and remoter regions of Scythia, the *Seres ultimi*, is vaguely and indefinitely given from Herodotus, downwards to Rubriquis, and Marco Polo, the latter of whom was most certainly the first to convey to us any true notion of the remote regions of Asia. You will perceive by this, and my former note, together with a few loose hints, I have thrown into the Appendix, that we differ essentially as to the ‘ China of the Classics ;’ but I am sure you have too much good sense and liberality to suppose it is for the mere sake of

setting up an opposite opinion : indeed I stand acquitted by the date of my publication, in which, if my recollection serves me rightly, the same sentiments are maintained. Although I would not lay much stress on ancient authority, as far as Eastern Nations are concerned, yet I do not by any means intend to disparage research ; and although I may not easily be persuaded that the authorities you have brought together tend much to the illustration of the question, yet I consider you entitled to great credit for having collected them into one point of view ; and the end is answered if they tend only to prove how small and erroneous is the sum total of all the knowledge, which the ancient writers possessed of Asiatic Nations.

“ Dr. Vincent's Letters on any subject and in any shape are valuable : mine are quite unfit for the public eye ; if any opinions they contain may be of use to you, you are quite welcome to make them subservient to your own purposes, and, if you like, to quote me as your authority.

I remain, my dear Sir, with great truth,

Your's very faithfully,

JOHN BARROW.”

*Extract from a Letter addressed by the Reverend
Dr. Vincent to the Reverend R. Patrick.*

“ Dear Sir,

—————: Notwithstanding the authority of Sir W. Jones, I have never been convinced of any original relation between the Chinese and Hindoos: all my researches have led me to the conclusion, that the Chinese are of Tartar extraction: the religion of *Fo* (now proved to be *Boud*) is modern in comparison; and I have my doubts whether the Chinese knowledge of *Boud* is not rather from *Boud-tan* than from *Hindostan*; though they themselves derive it from the latter: this, however, is mere matter of speculation.

I remain, with great respect,

Your most obedient and faithful servant,

W. VINCENT.”

Deanry, Westminster,

Oct. 17. 1811.

PROPERTIUS classes the Seres with the Bactrians in
bk. iv. *Eleg.* 3. v. 7.

Te modo viderunt iteratos Bactra per ortus ;

Te modo munito Sericus hostis equo :

Hibernique Getæ, pictoque Britannia curru,

Ustus et Eoo decolor Indus equo.

Broukhusius here says :—"Seres et Bactra etiam
apud Horat. junguntur l. 3. *Od.* 29.

Urbi sollicitus times

Quid Seres, et regnata Cyro

Bactra parent, Tanaisque discors.

et l. 4. *Od.* 15.

Non Seres, infidive Persæ,

Non Tanaim prope flumen orti."

The obvious reason for this geographical collocation is this : the Seres, or the Chinese, are proved by Mr. Patrick, from Sanscrit and Arabic authours, to have lived adjoining to, and in Bactriana, the classical name for Bucharia, of which the capital, the ancient Bactra, is the city of Sarmachand. But the reader will please to turn to the letter of Dr. Vincent's inserted in a former page.

Lucan in bk. x. v. 290. says of the Nile,

*Cursus in occasus flexu torquetur, et ortus,
Nunc Arabum populis, Libycis nunc æquus arenis;
Teque vident primi, quærunt tamen hi quoque, Seres,
Æthiopumque feris alieno gurgite campos.*

The reader may see, by turning to the note of Glareanus in Oudendorp's Lucan, that this passage has long been the crux of commentators: Glareanus himself supposes that Lucan means by the Seres *the Indians*: Facciolati says in his Dictionary: "Lucani L. x. v. 292. de Nilo doctorum ingenia valde torquet; sunt enim Nili fontes in Africa; Serum sedes in Asia orientali:" Oudendorp thinks, "Pro gente Æthiopica sumsit auctor Seres, cum aliis; ut doctissime ostendit Palmerius in *Apolog. contra Scaligerum*." The passage is this: "At (inquit) *etiam per Seras Nilum fluere dixit*, Lucan. l. x.

Teque vident primi, quærunt tamen hi quoque, Seres:

id equidem dicentem Ægyptium inducit suum fluvium *μεγαλύοντα*, quo sermone nihil aliud voluit innuere quam remotissimos et ignoratos ejus fontes esse, et prima fluentia: quod si putavit (ut ait Scaliger, nec ego multum repugno) Lucanus cum Virgilio et aliis, Æthiopas et Indos aut eosdem esse, aut gentes conterminos, nihil mirum si Seras adjungit, gentem sine dubio Indis conterminam: nam eo seculo ignoraban-

tur earum gentium veri situs, et intercedentia maria, quæ postea a Trajano navigata, Romanis tamen adeo non notiora, quin Ptolemæus ipse Africam circumfluam esse ignoraret, et ejus Australem partem Seris, per terram incognitam, conjunctam esse crederet, et mare Indicum undequaque terra ambiri scripto traderet (l. VII. c. 5.): inde etiam est, quod post Trajanum Pausanias dixit Seras esse Æthiopis consanguineis (*Eliac*, l. II. p. 205.): inde est quod Virgilius de Nilo scribit

Usque coloratis amnis devertex ab Indis:

inde est quod Procopius, l. VI. *περὶ κτίσματος. Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδοῦν ἐπ' Αἰγύπτου φερόμενος:* inde est quod Heliodorus, l. x. Seras subditos Hydaspi Æthiopum regi facit, nisi forte fuerint alii Seres in Africa, de quibus loquuntur Lucan. et Heliodor.: inde est quod Ægyptius ille apud Lucan. Nilum per Seras fluere dixit, ut illum a remotissimis regionibus fluere innueret: quod tamen non est tam absurdum, quam eorum sententia, qui Nilum ex Euphrate manare per occultos meatus volebant, quod testatur Pausan. in *Corinthiac*." I do not see why we should not understand by *Æthiopum campi* the Chinese, or *Eastern Ethiopians*: the Poet says:

*Teque vident primi, quærent tamen hi quoque, Seres,
Æthiopumque feris alieno gurgite campos:*

that is, "The country of the Seres is the first country, through which the Nile passes after its source; yet (says the Poet) even the Seres know not its source;" plainly intimating that the source of the Nile was supposed to be *beyond* the Seres: the last line only amplifies the idea: the *Æthiopum* refers to the *Seres* in the precedent line; and the *alieno gurgite* refers to the *quærunt tamen hi quoque* of the precedent line: as the Nile is here supposed to rise *beyond* the Seres, of course its *gorges* was *alienus* with respect to them. I must request the reader to recollect the very important geographical observation of Mr. Patrick, which is supported by an appeal to Herodotus, 'that there were two *Æthiopias*, of which one is placed in the East:' this Eastern *Æthiopia* is supposed by Mr. P., with great probability, to be the seat of the Chinese: this interpretation of the passage is also supported by another passage in bk. 1. v. 19.

Sub juga jam Seres, jam barbarus isset Araxes,

Et gens si qua jacet nascenti conscia Nilo.

A Lat. Schol. says here: "Seres populi Indiæ, adhuc Romanis non subjecti, apud quos sericum nascitur:" Lucan here too supposes the Seres to be placed *near* the sources of the Nile; that is, as I have just observed, he supposed the Nile to rise *beyond* the Seres.

In the passage of Virgil, cited by Palmerius above, relative to the Nile,

Usque coloratis amnis dexterus ab Indis,

Palmerius supposes that the Ethiopians are meant by the *Indi colorati*; but I understand the Seres, as contradistinguished from the other Indians: in the passage of Ovid (cited above) this very epithet is given to the Seres, or *Oriental Ethiopians*: besides the very words *usque ab* denote a greater distance than is compatible with the other supposition: I have before shown that the Seres were called *ultimi* from their position in the extremity of India: I shall here add that Florus, in his account of the embassy sent by the Seres to Augustus, says, “Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, *nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant.*” Hence we see the force of the *usque ab* in the passage of Virgil.

Procopius, l. vi. *περὶ κτισμάτων* (cited in the quotation from Palmerius above) says, *Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπ’ Αἰγύπτου φερόμενος.* Mr. Patrick here remarked to me: “Alexander thought he had found the fountains of the Nile in India! a strange mistake it appears, until you inspect a *really* antique map of India and of Egypt, copied by

Dr. Vincent from Cosmas Indico-Pleustes, in which Cosmas draws India with a long tail, like a peninsula, joining on to Ethiopia, or Abyssinia, and the Mosambique shore : hence Alexander might naturally mistake the real sources of the Nile with such an erroneous map before him as that of Cosmas."

Mr. Patrick has supplied me, since I wrote these remarks, with the following note upon this passage of Lucan : " Lucan, like Ptolemy in his map, published in the Indian voyage of Cosmas, and copied by Dr. Vincent, thought India and Ethiopia adjoined at their two southern limits; and that they curved, one from the west to the east, and the other from the east to the west, till they amicably met and united in one grand serpent-like tail! and they placed the Nile's head in India, and compelled it to flow quite through the above neck of land, which they supposed to unite the two countries, till the Nile descended upon Nubia, or Ethiopia, and ultimately bisected the land of Egypt."

Plutarch says in his treatise *περὶ τοῦ ἐμφαινομένου προσώπου τῷ κύκλῳ τῆς σελήνης*. p. 736, 7. Vol. VIII. ἀλλ' ὅμως ὑπὲρ τῆς σελήνης, μὴ πέση, δεδαίκατε· περὶ δὲ τῆς γῆς Ἰσως Αἰσχύλος ὑμᾶς πέπεικεν, ὥς ὁ Ἄτλας

ἔστηκε κίον' οὐρανοῦ τε καὶ χθονός

ἃμοις ἐρεῖδαν, ἄχθος οὐκ εὐάγκαλον·

εἰ τῇ μὲν Σελήνῃ κοῦφος ἀήρ ὑποτρέχει, καὶ στερεὸν
 ὄγκον οὐκ ἐχέγγυος ἐνεγκεῖν, τὴν δὲ γῆν, κατὰ Πίνδαρον,
 “ἀδαμαντοπέδιλοι κίονες περιέχουσι,” καὶ διὰ τοῦτο
 Φαρνάκης αὐτὸς ἐν ἀδείᾳ τοῦ πεσεῖν τὴν γῆν ἐστίν,
 οἰκτεῖρει δὲ τοὺς ὑποκειμένους τῇ μεταφορᾷ τῆς Σελήνης
 Αἰθίοπας, ἢ Ταπροβηνοὺς, μὴ βάρος αὐτοῖς ἐμπέσῃ
 τοσοῦτον.

Extracts from Isidorus's ORIGINES.

De Coloribus, L. XIX. c. XVII. p. 1294. in
 Gothofredius's *Auctores Ling. Lat.* .

“Aliud est *Sericum*, aliud *Syricum*; nam *sericum*
 lana est, quam Seres mittunt; *Syricum* vero pigmen-
 tum quod Syri Phoenices in rubri maris littoribus
 colligunt.”

C. XXII. p. 1299. *de Nominibus Vestium cæte-
 rarum.*

“*Bombycina* est a *bombyce*, vermiculo, qui longis-
 sima ex se fila generat, quorum textura *bombycinum*
 dicitur, conficiturque in insula Choo. Apocalama.
Serica a *serico* dicta, vel quod etiam *Seres* primi
 miserunt; *holoserica*, tota serica, ὅλον enim totum;
tramoserica stamine lineo, trama ex serico: *holo-
 porphyra*, tota ex purpura: *byssina*, candida, confecta
 ex quodam genere lini grossioris.”

C. XXIII. *de Vestibus quarundam Gentium*,
p. 1301.

“ Linteati Indi, gemmati Persæ, sericati Seres;
pharetrati Armenii.”

C. XXVII. *De Lanis*, p. 1304.

“ *Byssum* genus est quoddam lini nimium candidi
et mollissimi, quod Græci *papatem* vocant:—*seri-*
cum dictum, quia id *Seres* primi miserunt; vermiculi
enim ibi nasci perhibetur, a quibus hæc circum arbo-
res fila ducuntur; vermes autem ipsi Græce *βόρβυγες*
nominantur.”

L. IX. c. II. *De Gentium Vocabulis*, p. 1037.

“ *Seres* a proprio oppido nomen sortiti sunt, gens
ad orientem sita, apud quos de arboribus lana con-
textitur; de quibus est illud,

Ignoti facie, sed noti vellere Seres.”

L. XIV. c. III. *de Asia*, p. 1164.

“ *Seres* oppidum orientis; a quo et genus *Sericum*,
et regio nuncupata est: hæc a Scythico Oceano, et
Mari Caspio ad Oceanum orientalem inflectitur;
nobilibus fertilis frondibus, a quibus vellera decer-
puntur, quæ cæteris gentibus *Seres* ad usum vestium
vendunt.”

Tertullian *De Pallio*, c. III.

“ Quoniam et arbusta vestiunt, et lini herbida post virorem lavacro nivescunt; nec fuit satis tunicam pangere et serere, ni etiam piscari vestitum contigisset: nam et de mari vellera, quo muscosæ lanusitatis plautiores conchæ comant: prorsus haud latet bombycem (vermiculi genus est), quæ per aerem aliquando araneorum horoscopis idoneas sedes tendit, dehinc devorat, mox alvo reddere, proinde si necaveris, animata [“ Sequenda videtur Salmasii lectio, *proinde si necaveris nematam, jam stamen evolves*: h. e. si animalculum illud necaveris, antequam nema suum reddiderit ex imo alvo, postea evolves stamen quo oppletur:”—Note in the Paris ed. p. 1675.] jam stamina volves.”

Vicat says in his *Vocabularium Utriusque Juris*:
 “ De verme Indico multi existimant veteres sensisse, de quo hæc Basil. Mag. *Homil.* 8. *Hexæm.* adserit: ¹
 ἐποῖα καὶ περὶ τοῦ Ἰνδοῦ σκάληκος ἱστορεῖται τοῦ κερασφόρου, ὃς εἰς κάμπην τὰ πρῶτα μεταβάλων, εἶτα προῖων βομβύλιος γίνεται, καὶ ἐπὶ ταύτης ἴσταται τῆς μόρφης, ἀλλὰ χαυνοῖς καὶ πλάτεσι πετάλοις ὑποπτέρουσαι, ὅταν οὖν κατέζησθε τὴν τούτων ἐργασίαν ἀναπηνιζόμεναι

¹ The Greek is full of errors, but the work of Professor Vicat is very inaccurately printed, and the Latin of Ambrosius will enable the reader to ascertain the meaning.

αἱ γυναῖκες, τὰ νήματα, ἃ πέμπουσιν ὑμῖν οἱ Σῆρες
 πρὸς τὴν τῶν μαλακῶν ἐνδυμάτων κατασκευὴν: quem
 totum locum non minus suum ac proprium quam
 Latinum fecit Ambrosius L. v. *Hexamer.* c. 23.
 his verbis: ‘ Et quia de volatilibus dicimus, non
 putamus alienum, ea complecti, quæ de verme Indico
 tradit historia, vel eorum relatio, qui videre potuere:
 fertur hic corniger vermes converti primum in speciem
caulis, atque in eam mutari naturam, inde processu
 quodam fieri *bombylius*, et nec eam tamen formam
 figuramque custodit, sed laxis et latoribus foliis
 videtur pennas adsumere: ex his foliis mollia illa
 Seres depectunt vellera, quæ ad usus sibi proprios
 divites vindicarunt.’ hæc ille, in cujus tamen loci
 versione hallucinatus est scripturæ Græcæ vitio, in
 erroremque inductus est divus ille Antistes; scriptum
 enim ostendit a librario perperam *κράμνης*, ubi nunc
 diserte *κάμπης*, eaque de causa *in speciem caulis*
 vertit, quum vertere debuisset *erucæ*, ac plane, ni
 fallor, D. Hieronymus alias objicit, eum a Græcis
 bonis Latina fecisse mala, eumque perstringit, quum
 hoc ait: nec de alio sensit, quum hoc scripsit in
Prologo de Spiritu S. ad Demetrium: Erucas certe
 Græce *campas* adpellatas esse, vel Columella testis
 est l. II. extr.”

Aristotle *Hist. Anim.* c. XIX. L. v.

ἐκ δὲ τινὸς σκώληκος μεγάλου, ὃς ἔχει δύο κέρατα, καὶ διαφέρει τῶν ἄλλων· γίνεται δὲ πρῶτον μὲν, μεταβαλόντος τοῦ σκώληκος, κάμπη· ἔπειτα βομβύλιος· ἐκ δὲ τούτου, νεκύδαλος· ἐν ἑξὶ δὲ μηνσὶ μεταβάλλει ταύτας τὰς μορφὰς πάσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ βομβύκια ἀναλύουσι τῶν γυναικῶν τινὲς ἀναπηνιζόμεναι, καίπειτα ὑφαίνουσι· πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατφου θυγάτηρ.

Pliny *Nat. Hist.* L. xi. c. xxvi.

“Et alia horum origo: e grandiore vermiculo, gemina protendente sui generis cornua, primum *eruca* fit; deinde, quod vocatur *bombylius*; ex eo *necydalus*; ex hoc in sex mensibus *bombyx*: telas araneorum modo texunt ad vestem luxumque feminarum, quæ *bombycina* appellatur: prima eas redordiri, rursusque texere invenit in Ceo mulier Pamphila, Latoi filia, non fraudanda gloria excogitatæ rationis, ut denudet feminas vestis.” This account of Pliny, as well as that of Basil (cited above), is evidently taken from Aristotle. “Verba Aristotelis,” says Salmasius in his *Plinianæ Exercitatt. in C. J. S. Polyh.* p. 101., “quæ Plinius vertit, an ea recte acceperit, nunc est videndum: de illo artificio intellexisse Plinium constat, quo solebant Romanæ mulieres, bombycina Assyria, et Serica resolvere, et subtiliora rursus texere; nam ἀναπηνιζεσθαι, redord-

iri; vel *retorquere* dixit, *κᾶπειτα ὑφαίνειν, rursum texere*, quomodo et de Sericis dixerat: Aristoteles vero τὰ βομβύκια vocavit bombyces ipsas lanicio oppletas; quod lanicium mulieres ἀναπηνιζόμεναι resolvebant: πηνίον est fusus stamine involutus, quod ἀναπηνιζέσθαι dicitur, cum evolvitur: sic τὰ βομβύκια ἀναλύεσθαι, et ἀναπηνιζέσθαι dicuntur, quum stamen, quo sunt involuti, resolvitur, et in fila tenuatur: addit Aristoteles, *κᾶπειτα ὑφαίνουσιν*, i. e., filis sic resolutis, et tenuatis telani texunt, ex qua vestes bombycinæ: at Plinius reddidit *rursusque texunt*, dum intelligit sc. de arte illa redordiendi sericarum vestium, rursumque texendi: subjicit Aristoteles, *πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατῶν θυγάτηρ*: Plinius interpretatur *in Ceo*: atqui Κῷ est Coa insula, non Cea:—Græci tamen ἐν Κῷ dicunt etiam de *Ceo*,” and Salmasius then produces some indisputable instances of the fact. I agree with Salmasius in the general conclusion, which he draws from his elaborate discussion: “Ex his, quæ notavimus, dubium videri posset, utrum de Coa, an de Cea insula Aristoteles capiendus sit, cum ἐν Κῷ dicit bombycinas vestes ex vermiculo bombyce a mulieribus texti solitas: Varro de Ceo videtur accepisse [Isidorus, *Coos, insula adjacens provincię Atticę, in qua Hippocrates medicus natus est, quę, ut Varro testis est, arte lanificii prima in ornamentum feminarum inclaruit*:

Isidorus, as Salmasius observes, took his information from Solinus: "Mirarer, si alius esset auctor quam Solinus, Coám insulam a quoquam inter Atticæ suburbanas posse numerari: quod verum est, si Caria suburbana; nam Cos in Caria: de Ceo nihil verius, quæ una Cycladum est, et Atticæ maxime vicina"] : Plinius utique de Ceo, sed, quum putaret Aristotelem de bombycibus Assyriis agere, deceptus altero ejusdem Aristotelis loco, ubi τῶν ἐν Ἀσσυρίᾳ βομβύκων meminit, ad artificium retulit, quo Assyrias et Sericas vestes crassiore Minerva ab indigenis eorum locorum mulieribus textas retexere solebant Romanæ, Græcæque, et delicatiores inde vestes parare: at βόμβυκες Ἀσσυρίαι, quorum alio loco mentionem fecit philosophus, ex vesparum genere sunt: de quo errore Plinii nos alibi monuimus: quum igitur certum sit bombyces in Coe insula nasci, nec de Ceo quisquam id tradiderit, Pamphile illa, quæ prima invenit bombycina ex his fila ducere, et inde vestes texere, Coa utique fuit, non Cea; nec in bombycibus Assyriis, quod ridiculum est ac falsum, sed in Cois ars illa primum inventa est: inde Coa, et Coæ vestes passim Romanis scriptoribus, quas qui in Ceas mutant, toto cælo errant: sic ἐν Κῷ apud Aristotelem est in Coe."

The passages, which have been produced from Aristotle, and from Pliny, are decisive as to the fact,

(which has been again and again disputed) that the silk-worm was in *early* times known to the Greeks and the Romans; though it is true that the *Serica* imported from the Seres was not known to be the production of a worm. The following passage of Pliny, bk. XI. c. 27. gives to us some important information: "*bombycas* [bombyces] et in Co insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem imbribus decussum terræ halitu animante: fieri autem primo papiliones parvos, nudosque; mox frigorum impatientia villis inhorrescere, et adversum hyemem tunicas sibi instaurare densas, pedum asperitate radentes foliorum lanuginem vellere: hanc ab his cogi unguium carminatione, mox trahi inter ramos, tenuari ceu pectine: postea apprehensam corpori involvi nido volubili: tum ab homine tolli, fictilibusque vasis tepore et furfurum esca nutriri: atque ita subnasci sui generis plumas, quibus vestitos ad alia pensa dimitti: quæ vero cœpta sint lanificia, humore lentescere, mox in fila tenuari junceo fuso: nec puduit has vestes usurpare etiam viros, levitatem propter æstivam: in tantum a lorica gerenda discessere mores, ut oneri sit etiam vestis: Assyria tamen bombyce adhuc feminis cedimus." Hence, then, we learn that *the Coan vests* were silk, the produce of that particular species of silk-worm, which was bred in the island of Cos. Had I leisure for a more

elaborate discussion of this curious and interesting subject, I think that I could adduce a vast body of evidence to support this idea, if, indeed, it needs any support. I have already cited Isidorus, who says : "*Bombycina est a bombyce vermiculo, qui longissima ex se fila generat, quorum textura bombycinum, conficiturque in insula Coa ;—Serica a serico dicta, vel quod etiam Seres primi miserunt ;—byssina, candida, confecta ex quodam genere lini grossioris, sunt qui genus quoddam lini byssum esse existiment.*" We have in this passage *bombycina*, *serica*, and *byssina*, distinguished from each other : what is the cause of this distinction ? It is obviously this, that *bombycina* was a term appropriated to the Coan vest, which was well known to be the production of a worm, whereas the *serica* of the Seres was not so well known to be the production of a worm : Salmasius had made this observation, to which sufficient attention has not been paid. Scholars will do well to attend to the following note of Facciolati in his *Lexicon*, who, after having cited the last quotation from Pliny, adds : " Ex his satis apparet, quos nunc habemus bombyces, alterius quidem speciei esse ab iis, quos Plinius memorat, similes tamen, ut eadem omnibus appellatio aptissime tribui possit : putat nihilominus Salmas. ad Tertull. *de Pall.* c. 3. nec absurde, bombyces Plinii eosdem omnino fuisse cum nostris, sed Plinium, cum apud

falsum quendam scriptorem eam invenisset descriptionem, quam attulimus, sine delectu arripuisse, quod veram esse putaverit: lis est inter eruditos non levis, utrum *serica*, et *bombycina* antiquorum idem sint vestis genus, an diversum: distincta esse putat Lips. in *Excurs.* I. ad Tac. l. II. *Ann.*; *bombycina* enim e *verme*, *serica* ex *arborum lana* fuisse: distinguit etiam Paul. *Sentent.* Lib. III. Tit. 7. a med. illis verbis, *veste legata, ea cedunt, quæ ex lana et lino texta sunt*, item *serica et bombycina*: cui adde Ulpian. *Dig.* L. XXXIV. Tit. 2. *Leg.* 24.: contra Salmas. in *Exercitt. Plin. ad Solin.* c. 24. in *Adnotationibus* ad Tertull. *de Pall.* c. 3. et ad Vopisc. in *Aurelian.* c. 45. pluribus ostendit, *sericum* et *bombycinum* eandem omnino rem esse; quod enim Seres, a quibus *Sericum* denominatum est, lanuginem arborum depectere dicuntur tum a Virg. 2 *Georg.* v. 121., tum a Plin. l. VI. c. 17. et aliis, eam ipsam lanuginem nihil aliud esse quam telam ac texturam bombycum, quos in ramis arborum texere idem Plin. tradit, ut supra dictum est: *re itaque hæc duo idem esse, nomine tamen distincta, quod Sericum dictum sit, quod a Seribus terebatur; bombycinum, quod in Cea insula:* Salmasio adstipulantur Isidor. l. XIX. *Orig.* c. 27. et Serv. ad loc. Virg. cit., eaque sententia vero propior videtur." I must confess that I have, upon this subject of the Coan vests, the misfortune to differ from

Dr. Vincent ; for the Doctor writes thus, in a letter addressed to the *Editor of the Classical Journal* :

“ Dear Sir,

“ I am persuaded myself, though I have not the means of proving it, that the Coan vests were originally *fine cottons*, or *muslin* ; for they are spoken of much earlier than silk ; and the manufacture of silk, when silk grew into fashion, was at Tyre and Berytus, both for the *holoserica*, and the mixture of silk with other materials : but it appears from Pliny that silk, when first introduced, was as thin as *gauze*, or *Persian* : this caused the impropriety of Juvenal’s friend, who pleaded in a *silk-gown* : this caused the indecency imputed to the Roman ladies, who were as fond of nudity, as modern Parisian or English ladies : and this, I believe, explains the passage of Pliny relating to the additional labour *redordiendi fila* ; for the importation of *νήμα Σηρικόν*, or *μέταξα*, implies a stout thread, which it was necessary to unravel, before it would be fine enough to weave up into gauze : I cannot think that a web was *reaved out* (as the women term it) to be wove up in a finer fabrick ; but in this I may be mistaken : Mr. Barker will make allowance, as I write wholly from memory : by looking over his paper again, I observe that I may have made a mistake, according to Pliny, in saying that

the Coans did not spin silk, or weave it; but my idea still is, that the early *Coæ vestes* were not silk, though as the Coans were weavers of fine webs, they might have applied their skill afterwards to silk: I rather think that my printed Dissertation will explain the whole better than I can do here: If you write to Mr. Barker, present my congratulations to him on the advancement of critical learning in the Cambridge School, and in my *Alma Mater*, Trinity, in particular: it is a beam of Porson's Sun, and, I hope, it will illuminate the whole hemisphere of literature: Success attend your labours,

And believe me

Your most obedient and faithful Servant,

W. VINCENT."

" *Islip, July 14, 1811.*"

The *νήμα σπινδόν*, or *μέραξα*, is here well explained by the learned Dr.: Mr. Patrick observed to me on this subject that "I might refer the commercial reader to the late long and ingenious discussions in the Liverpool, and the Manchester Papers, on the nature and uses of cotton-twist, or cotton merely twisted and prepared in Lancashire, and exported from Hull at a cheap price into Germany, to be

there re-manufactured into cotton-cloths, or stockings."

It was thus imported into Rome, and hence Pliny says in Bk. 6. c. 20. "Primi sunt hominum, qui noscantur, Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem: *unde geminus feminis nostris labor redordiendi fila, rursumque texendi*: tam multiplici opere, tam longinquo orbe petitur, ut in publico matrona transluceat." Pamphila's invention was simply the art of unravelling the silk of the worm, and then weaving it up for dresses.

I have intimated above that, while the *bombycina* of Cos was *well* known to be manufactured from the produce of a worm, the knowledge of the fact, that the *Serica*, which was imported from the Seres, is the gift of the worm, was confined to *very few* persons: Pausanias was, however, aware of the fact, though it must be confessed that his account is erroneous: Pliny was not aware of it, as is evident from the words, which have been just cited: Isidorus, in the passages cited above, considers it in one place as the wool of a tree, and in another place says expressly that it is supposed to be the production of a worm. Pollux, in his *Onomasticon*, evidently distinguishes between the *bombycina*, and the *serica vestis*, though he seems to have been inclined to believe that both were the production of a worm;

καὶ μὴν καὶ τὰ βύσσιννα, καὶ ἡ βύσσος, λίου τις ἴδεις
 παρ' Ἰνδοῖς·——τὰ δὲ ἐκ βομβύκων, σκώληκες εἰσιν
 οἱ βόμβυκες, ἀφ' ὧν τὰ νήματα ἀνύεται, ὥσπερ ἀρά-
 χνης· ἐνιοὶ δὲ καὶ τοὺς Σήρας ἀπὸ τοιούτων ἐτέρων
 ζώων ἀθροΐζειν φασὶ τὰ ὑφάσματα : we are presented
 with the following note on this passage : “ eo re-
 spexisse videtur et Achilles Tatius libr. 3. de Leucipp.
 ubi Andromedæ picturam refert, in Euanthæ Tabula,
 quamvis hoc nomen in vulgatis deest, locumque
 mutilum ita ex codice Thuani supplere sis :——ubi
 tamen locus pessime defectus est non semel, quem
 totum tibi ex Thuani Codice restitutum exscribo :
 ἔσθηκε δὲ νομφικῶς ἐστολισμένη, ὥσπερ Ἀιδωνείως
 νύμφη κεκοσμημένη· ποδῆρης χιτῶν, τὸ ὑφάσμα λεπτὸν,
 ἀραχνίω (ubi tamen vulgatum ἀραχνίων potius mihi)
 ἐπικὸς πλοκῇ· οὐ κατὰ τὴν τῶν προβατείων τριχῶν,
 ἀλλὰ κατὰ τὴν τῶν ἐρίων τῶν πτηνῶν· οἷον ἀπὸ δένδρων
 ἔλκευσαι νήματα, γυναῖκες ὑφαίνουσιν Ἰνδαί.”

The ancients entertained three opinions on the
 subject of the origin of silk, which I shall cite in the
 words of Salmasius : “ Eodem plane modo, quo ex
 cortice lini, cannabis, et byssi, texebantur olim telæ,
 et hodieque texti mos est : urticæ genus corticem telæ
 faciendæ bonum habere etiam nunc compertum est :
 quin et sericas vestes veterum e corticibus quibusdam
 confici solitas ejusdem Strabonis sententia est L. xv.,

τοιαῦτα δὲ τὰ σηρικὰ ἐκ τινῶν φλοιῶν ξαινομένης
 βύσσου, *tales et sericæ vestes, bysso sc. ex quibusdam*
corticibus carminata, ac neta; nam byssus genus
 lini delicatissimi, cujus cortex linteis texendis aptus :
 hanc fuisse quorundam de serico opinionem testatur
 etiam Pausanias in *Eliacis*, ut hæc ejus verba osten-
 dunt, τὴν μὲν γὰρ κανναβίδα, καὶ λίνον, καὶ τὴν
 βύσσον σπείρουσιν, ὅσοις ἡ γῆ τρέφειν ἐστὶν ἐπιτήδειος·
 οἱ μὲν γὰρ, ἀφ' ὧν τὰς ἐσθήτας ποιοῦσιν οἱ Σῆρες,
 ἀπὸ οὐδενὸς φλοιοῦ, τρόπον δὲ ἕτερον γίνονται τοῖονδε :
 cum de cannabide, lino, et bysso loqueretur, quarum
 herbarum cortex ad lintea texenda, et vestes faciendas
 demitur, occasione data subjicit, non ex ullo cortice
 serica fila parari, ut quorundam erat opinio, sed alio
 modo, quem ibi describit : at Plinius, et plerique
 alii veterum ex lanugine fieri crediderunt, qua Indi-
 carum arborum et sericarum folia erant obducta, ut
 nostratium arborum pleræque lanata folia habent :
 idem Plinius de genere quodam vitis, cujus folia
 lanata, *Quintum genus lanatæ, ne Seres miremur,*
aut Indos, adeo lanugo eam vestit : alii ea fila vermes
 nere bombycum generis tradidere : sic tres fuerunt
 diversæ veterum de serico sententiæ, quarum hanc
 ultimam veriorein esse tempora Justiniani in plenum
 prehenderunt : ab illis *bombycibus*, qui et in Co-
 insula nascebantur, a quibus et *bombycina Coa*, mol-
 liorem omnem lanuginem faciendis idoneam vestibus

bombycem appellarunt veteres, recentiores autem Græci, Latinique *bambacem*." *Plinianæ Exercitatt.* in *C. J. S. Polyhistora*, p. 212.

A PASSAGE IN THE FIRST EPISTLE TO THE CORINTHIANS ILLUSTRATED.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, 1 *Corinth.* c. xi. v. 10.

IN the 8th No. of the *Classical Journal*, p. 273. I produced the opinion of Dr. Harwood upon this passage: he supposes that ἀγγέλους means "*the spies*, whom their Pagan adversaries sent to observe the Christians, and to detect and expose any faults and imprudences they might happily discover." M. Gottlieb Leberecht Spohn's *Nov. Lex. Græco-Latinum* in *N. T.* contains the following interpretation: "*Debet mulier calyptram habere super capite propter angelos* : G. G. Zeltner. *Diss. de Munimenta Capitis fæminei contra Angelos* Altd. 1715.—cf. *Psalms*. 90, 6. κραταίωμα τῆς κεφαλῆς, *potestas*

capitis, est tegumentum. Dougtæus *Anal. Sacr. V. T. Excursu 15.*” In the *Poecile* of Heumannus is a collection of the different interpretations of this passage, which Heumannus concludes with declaring his own opinion, ‘that ἀγγέλους means *spies*,’ as Dr. Harwood supposes. I must confess that the interpretation, which I am going to submit to the judgment of the learned reader, seems, at least to myself, to be more satisfactory than any, which I have yet seen;

————— ἡ γὰρ ἔρατι

πολλάκις, ὃ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.

I must first observe that I make no alteration whatever of the text; that I take ἀγγέλους (with Heumannus, and Dr. Harwood) in the sense of *spies*; that my interpretation is founded upon a well-known custom of the Roman, and perhaps the Grecian, women, and that the writings of St. Paul abound with allusions to Roman customs. Andreas Cirino *de Urbe Roma*, c. 46., (a Tract inserted in the *Novus Thesaurus Antiquitatum Romanarum congestus ab A. H. De Sallengre*, Tom. II. Hagæ-Comitum 1718. p. 518.) says, when he is treating upon the marriage of the Romans: “Plutarch. ἔτιοι δὲ λέγουσι καὶ τὸ τὴν κόμην τῆς γαμουμένης αἰχμῇ διακρίνεσθαι δορατίου, σύμβολον εἶναι τοῦ μετὰ μάχης

καὶ πολεμικῶς τὸν πρῶτον γάμον γενέσθαι : Ovid. L. 2.
Fast. v. 559.

Nec tibi, quæ cupida matura videbere matri,

Comat virgineas hasta recurva comas :

Festus Pompeius hanc *celibarem hastam* antiquos dixisse testatur : “ *Celibari hasta caput nubentis comebatur, quæ in corpore gladiatoris stetisset abjecti occisique ; ut quemadmodum illa conjuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit : aliam rationem refert non scitu indignam : Vel quia matronæ Junonis Curitis in tutela sint, quæ ita appellabatur a ferenda hasta, quæ lingua Sabinorum Curis dicitur ; vel quod fortes viros genituras ominetur ;* vel **QUOD NUPTIALI JURE IMPERIO VIRI SUBJICITUR NUBENS, QUIA HASTA SUMMA ARMORUM ET IMPERII EST,** *quam ob causam viri fortes ea donantur, et captivi sub eadem veneunt : alia effert Plutarch., quæ nuptiarum symbola tangunt et præcepta opportuna sponsæ et sponso ;* inquit enim in *Quæst. Rom. : Διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην διακρίνουσιν ; ἄρα σύμβολόν ἐστι τοῦτο τοῦ βίᾳ καὶ μετὰ πολέμου γαμηθῆναι τὰς πρώτας ; ἢ μανθάνουσιν, ἀνδράσι συνοικοῦσαι μαχίμοις καὶ πολεμικοῖς, ἄθρυπτον καὶ ἄθνηλον καὶ ἀφελῇ προσίεσθαι καλλωπισμὸν ; ὥσπερ ὁ Αὐκοῦργος ἀπὸ πρίνου καὶ πελέκειας κελύουσας τὰ*

θυρώματα ταῖς οἰκίαις ποιεῖν καὶ τὰς ὀροφὰς, ἄλλω δὲ
 μὴ χρῆσθαι τὸ παράπαν ἐργαλείῳ, πᾶσαν ἐξέβαλε
 περιεργίαν καὶ πολυτέλειαν· ἢ τὴν διάστασιν αἰνίττεται
 τὸ γινόμενον, ὡς μὲν σιδήρῳ τοῦ γάμου διακριθισομέ-
 νου; Sed cur nos aliena recensendo laboramus?
 Dabimus etiam ex nostro ingenii penu etiam non-
 nulla erudita et nova: hastæ cuspis Romanarum
 mulierum discriminabat comam, quia hasta Romuli
 primum florens cuspe fixa in terra germina protulit;
 florentis conjugii hieroglyphicum: præterea hasta diis
 olim dabatur, ut custodirent urbem; sic mulieri, ut
 domui curam gereret decorisque viri casta servaret
 domum: item hasta discriminare crines, est ferro
 ornatum capitis præferre, ut robur etiam in capillo
 vigeret, et virtus capitis esset in arce; sanguine illa
 gladiatoris præstabat occisi, fortasse ut contentiones
 ac jurgia antequam inirent sponsalia mulier litigiosa
 jugularet, utpote conjugio indigna: sanguis in ferro
 parit æuginem ferrumque debilitat, et contentiones
 mulierum viros fortissimos domi-militiæque enervant,
 ut hebetes ac fatui delirent, quod ut scirent, capiti
 hastam apponebant ærugine infectam: **HASTA
 MARTIS EST INSIGNE, REGIUMQUE
 APUD ROMANOS SCEPTUM, EAMQUE
 MULIER PRÆFEREBAT IN CAPITE, UT
 VIRI DOMINIUM AGNOSKERET:** crines
 deinde cogitationes referunt, uti Euthymius docet,

ideo mulier recogitet dominum esse virum, illumque eximia veneratione prosequatur." "Acus—ad illa comæ discrimina, seu, quod hic dicitur, *δις μετέθηκε κόμην*, *bis comam disposuit*, *hasta* nomine alibi ab eodem Nasone dicta, *Fast. L. 3. v. 350.*—, quæ, ut ibidem adnotarunt viri docti, *calibaris hasta* ap. Festum, *δοράτιον* autem ap. Plutarch. in *Quæst. Roman.* dicitur," E. Spanghemii *Observationes in Hymnum in Pallada*, on v. 22. Gesner in his *The-saurus Linguae Latinæ*, cites the passage of Festus Pompeius, and of Ovid under *Calibaris*, and adds; "Arnob. 2. p. 91, *Nubentium crinem calibari hasta mulcētis*: vid. Brisson. *de Ritu Nuptial.* p. 218." "Omnes quidem mulieres crinem a fronte dividebant discriminale acu, etiam illæ, quæ operosius ornabantur; et hoc discrimine mulieres a virginibus distinguebantur; nam virgines cirratae, mulieres cum crinibus erant, iisque a fronte divisas: Tertullian, *de Virginibus Velandis*, *Simulque se mulieres intellexerunt, vertunt capillum, et acu lasciviores comam sibi inserunt, crinibus a fronte divisas, apertam professæ mulieritatem*," Salmasius's *Pliniana Exercitationes in C. J. Solini Polyhistora*, p. 534. Hence then I consider the words, *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, not to allude to *veils*, as a badge of subjection (and I must confess that, if *ἐξουσίαν* can mean a covering at all, I greatly doubt whether the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς* can possibly mean to wear a

veil, which was not worn *upon* the head, and I think that we are to understand *a cap, a bonnet, or the hair upon the head*), but to allude to this *spear* (*hasta recurva, or cælibaris*), which was worn *upon the head of the married woman* (and let it be recollected that St. Paul is speaking of the *WIFE*), *as a badge of submission*. If we are to understand, by the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, *the hair upon the head*, my interpretation accords precisely with this remark; for the Apostle says, in fact, that, as woman is inferior to man, she ought to bear upon her head the mark of her inferiority to her *husband* in wearing her hair, which he has beautifully expressed by an allusion to the *spear*, which bound the *hair* of the Roman brides, and to the principle, which it was intended to inculcate.

A writer in the *Classical Journal* No. 1. p. 100. (who, however, understands this verse in a different sense) has appealed to the *Germany* of Tacitus c. 39. for an analogous instance, *Est et alia luco reverentia: nemo, nisi vinculo ligatus, ingreditur, ut minor et potestatem numinis præ se ferens: si forte prolapsus est, attolli et insurgere haud licitum: per humum evolvuntur, eoque omnis superstitio respicit, tanquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia*. In the 3d No. of the

Class. Journ. I made some remarks upon this mention of a rope as an emblem of submission, and cited the following passage, (relative to the Catti) from the 32d c. of the same treatise, *Fortissimus quisque ferreum insuper anulum (ignominiosum id genti) velut vinculum gestat, donec se cæde hostis absolvat.* As Lord Woodhouselee justly observed to me in a letter, "it might have been remarked, from the proofs given of the ring being accounted a badge of slavery, that the custom of *marrying with a ring* originated among nations in that state of rude manners, where the wife was considered in the same light as a slave, the absolute property and bondswoman of the husband."

SUPPLEMENTARY NOTES.

Nihil curæ meæ, says the younger Pliny, satis est: cogito quam sit magnum dare aliquid in manus hominum; nec persuadere mihi possum non et cum multis, et sæpe tractandum, quod placere et semper, et omnibus cupias.

p. 133. ἄλλως.

Thus too, Lucian in his *Prometheus*, c. 11. ἀλλ' ἄμεινον ἦν ἀτρεμεῖν αὐτοὺς γῆν ἄλλως ὄντας ἀνέργαστον. On this, as well as on the other significations of ἄλλως, see D. Ruhnken's *Lex. Vocc. Platonic.* 2d Ed. Lug. Bat. 1789. p. 199.

p. 159. ἐπιτέλλειν, ἀνατέλλειν.

“ἡλίου πρὸς ἀντολάς, diversissimo positum sensu in Æschyli *Prom.* v. 706. et in *Agam.* v. 1189.: quia tribuerat astris Euripides ἀντολάς, fieri potest ut quis olim adnotarit, hic poni debuisse, non ἀντολάς, quod *Solis* esset, ἡλίου, sed

ἐπιτολάς, quod postremum hic in margine MS. Cantabrig. velut Scholion invenerat Piersius : Phrynichus p. 48. ἀνατέλλει μὲν ἑρῆς ὁ ἥλιος, ἐπιτέλλει δὲ ὁ Κῶων, ἢ ὁ Ὀρίων, &c." L. C. Valckenaer's *Adnott. in Eurip. Phæn.* v. 506.

“ ἀνατέλλω, sursum statuo, exsurgere facio

ἰπποῖς ἀμβροσίην Σιμόεϊς ἀνέπειλε νέμεσθαι.

E. 777.

exsurgere fecit : ὦ Θήβη, ἀντείλας Διόνυσον, in *lucem exsurgere fecisti Bacchum Isthm.* 7, 5. ὕδωρ, ὃ ἀνέτειλαν βαθύζωνοι πόροι Μνημοσύνης *Isthm.* 6. 111. *aquam, quam oriri fecerunt Musæ* :” “ ἐπιτέλλειν ponitur et de *stellis orientibus* :— inquit Pollax ad Jovem. ἡγητὴρ υἱῷ ἐπιτελλόμενος, *ductor ad virtutem filio exortus et factus, et instituens se, Pyth.* 1. 135. ut ergo et in genere hoc verbum notet existere et fieri, metaphorā a stellis orientibus ducta.” Damim. Lucian says in his *Necyomantia*, c. 12. ὁ δὲ μόγις ἄν ποτε ἀνατείλας αὐτοῖς πορφυροῦς τις, ἢ περὶ χρυσοῦ, ἢ διαποίκιλος, εὐδαίμονας ᾤετο καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ στῆθος, ἢ τὴν δεξιὰν προτεινὼν δοίη καταφιλεῖν, where T. Hemsterhuis adds : “ ἀνατείλας, quasi *sol*, quo nomine reges suos parasiti atque adulatores appellabant.” The use of the passage in Pindar ἡγητὴρ υἱῷ ἐπιτελλόμενος, *exorients uti atherius sol* (to apply the language of an original poet, who is, in my humble opinion, far superiour to the imitative Virgil : I doubt whether any passage of equal beauty, simplicity, and sublimity, is to be found in the Poems of Virgil,

Ipse Epicurus obit decurso lumine vitæ,

Qui genus humanum ingenio superavit, et omnes

Præstinxit stellas, exortus uti atherius sol!

Lucretius Bk. 3. v. 1055.),

this use of it, I say, both vindicates, and illustrates the expression of St. Paul cited in p. 160.

p. 185. ἐπικείμενος, ἐπιειμένος.

The following important note of J. Markland on the *Supplices Mulieres*, v. 725. p. 16. vol. 1. Ed. Gaisford, will both quash the conjecture of Mr. Blomfield, and vindicate the passage of Herodotus :

“ ὁμοῦ τραχήλους, καὶ ἐπικείμενον κάρη
κυνέας θερίζων :

vertunt, *Simul colla, et insertum caput galeæ demetens* :

Scholion Brodæi est—κυνέας, *e galea demetens* : intellexit ἐκ

ante κυνέας, quam vocem et ille, et interpretes acceperunt

pro secundo casu numeri singularis, qui fuisset κυνέης, non

κυνέας, quod Doricum est : neque bene vertunt ἐπικείμενον

κυνέας, *insertum galeæ* : κυνέας est accusativus pluralis, a

recto κυνέη, et κάρη ἐπικείμενον, (singularis pro plurali) κυνέας,

est *capita, quæ galeas impositas habebant*, locutione ele-

gantissima : sic τραγάδοι ἐπικείμενοι κράνη, *tragædi qui impo-*

sitas habent (gestant) *larvas*, ap. Lucian. *De Gymnas.* p.

285. Ed. Græv. : idem *Navigant.* p. 493. ἡ πρύμνα χρυσοῦν

χηνίσκον ἐπικειμένη, *puppis, quæ anserculum aureum impositum*

habebat ; et ita *Adv. Indoct.* p. 384. κιθάραν ἔχων ξυλίνο

κόλλοπας ἐπικειμένην, *citharam habens, cui imponebantur*

verticilli lignea, i. e. *cujus verticilla erant lignea* : Herodian.

L. 5. c. xi. de Heliogabalo, εἰς εἶδος τιάρας στεφάνη ἐπικεί-

μενος, *impositam habens* (i. e. *gestans*) *coronam in speciem*

tiaræ formatam : in edit. Oxon. 1704. quæ sola est ad manus

sic legitur, non στεφάνην, quemadmodum oportuit, opinor :

—: ejusdem rationis est istud Virgīlii, *flores inscripti nomina regum*; et multa talia apud Latinos poetas.”

p. 204. βυθίζειν εἰς ὄλεθρον, καταβυθίζειν.

“Apuleius in *Apologia*—*Gulones omnes, qui impendio a piscatoribus merguntur*, i. e. οἱ βαπτίζονται τῷ ἀναλώματι ὑπὸ τῶν ἀλίων, *qui sumptibus affliguntur ac pessumdantur*: ita loquutus est Plinius de coquis, *Nullusque prope jam pluris aestimatur mortalis, quam qui peritissime domini census mergit*: Juv. Sat. XII.

Sed nec

Tam tenuis census tibi contigit, ut mediocris

Fortunæ te mergat onus:

ex eo *mergus ararius* Lucillio, qui ære alieno mergeret possessores, ut olim recte emendavimus et explicavimus: Plutarch. in *Galba*, πεντακισχιλίων μυριάδων ὀφλήμασι βεβαπτισμένον: eodem sensu usurpavit et verbum βαπτίζειν Diodorus, ut Latini *mergere*, L. I. τοὺς ιδιώτας οὐ βαπτίζουσι ταῖς εἰσφογαῖς, *tributis mergunt*,” Salmasius’s *Plin. Exercitt. in C. J. S. Polyhistora*, p. 709.: “βαπτιζόμενος—h. v. metaphorice frequentius longe adhibent scriptores paulo recentiores, quam veteres illi, qui potius ἐπικλύζεσθαι, βυθίζεσθαι, *mergi*: vid. Nostrum III. II. 43. I. Achill. Tat. I. 12. III. 179. VI. 403. VII. 413. Eustath. VIII. 290. Heliodor. II. 68. IV. 198. IV. 205. ἡμεῖς δὲ μὴ συμβαπτίζόμεθα τῷ τούτου πάθει—: vid. doctiss. Wesseling. ad Diodor. I. 71. Bergl. ad Alciphr. I. XIII.” J. P. D’Orville’s *Animadversiones in Chariton. Aphrod.* Amstelodami 1750. p. 176.

p. 208. καταποντισμός.

“ *Dii patrī, quorum auspiciis stat Dardana Roma,
Talin’ me letho tanta inter praelia nuper
Servastis?*—Bk. 4.

inter aquas: Hesiod. L. 2.

δεινὸν δ’ ἐστὶ θανεῖν μετὰ κύμασι:

mortis hoc genus horrent Argonautæ apud Flaccum, Achilles *Il.* φ., Ulysses in *Odyss.*, Æneas L. 1., Ovidius L. 1. *Trist. Eleg.* 2.: quianam? an prædam venire piscibus verebantur? an hac ratione, quibus *igneus est vigor, et celestis origo*, exstingui rebantur? an quia *nil nobile ausos pontus ac undæ ferent*, Senec. *Agam.*? an quia mersis aqua minus est sperabilis honor sepulcri?” Dausqueius’s *Silius Italicus*, p. 194. Parisiis 1718. The last of these four conjectures is the true one, and it may be observed that the first is the same as the last; for the carcase, which became *the prey of a fish*, did not, of course, receive *the rites of burial*.

p. 217. θούρην, βάτην, or βιατήν.

“ *Matt.* xi. 12. βιασταὶ ἀρπάξουσιν —: nomen βιαστοῦ num apud profanos Scriptores occurrat, nescio, præterquam apud Pindarum, qui tamen pro βιαστῆς Dorice habet βιατὰς, σ extruso, et η in α mutato: notat autem *violentum, fortem*, et *magnanimum*: adscribam poetæ verba vel propterea, quia nomen hoc βιατὰς in Lexicis Græcis non est annotatum: *Olymp. Od.* ix. p. m. 175. ὥστ’ ἐμφρονι δειξαι μαθεῖν Πατρόκλου βιατὰν νόον, quæ Joh. Benedictus, Professor Gr. Linguae olim Salmuriensis, sic in Latinum convertit, *Ita ut prudenti præberet cognoscendam strenuam mentem Patrocli*: idem Benedictus in *Notis βιατὰν* dicit esse Dor. pro βιατήν, h. e.

ἀνδρείον : *Pyth. Od.* 1. p. 250. βιατὰς Ἄρης, *violentus Mars*, ubi iterum interpres ita, Dor. pro βιατῆς, et poet. pro βίαιος, *violentus*, qui in rebus agendis utitur vi : interdum in bonam partem accipitur pro *fortis, generosus*." *Raphelins's Annotatt. Philol. in N. T. ex Xenophonte Collectæ*, p. 30.

p. 254. ἐπιστρέφειν εἰς τοῦπίσω.

The following passage of Valckenaer in *Callimachi Elegiarum Fragmenta*, edited by J. Luzac, Lug. Bat. 1790. p. 238., will prove that I have fallen into a mistake in my interpretation of the passage cited from Lucian in the Note : " Non ad Euxitheum tantum frequenter ibat Callimachi τὸ ἡμισυ τῆς ψυχῆς, sed, si vel domi esset, absentem perditæ amans versus illius ædes semper se convertebat ; non tantum ἐκείσε τείνει, sed et δύσεως semper πρὸς ἐκεῖνον ἐπιστρέφεται : Lucian. T. 1. p. 637., ante impavidi, quum ad viam venire quæ ducit in orcum, ἐπιστρέφονται εἰς τοῦπίσω, ὥσπερ οἱ δυσέρωτες, καὶ πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ φωτὶ βούλονται : Philostratus *de V. A.* III. c. 5. ὑπέστρεψαν εἰς τὸ φροντιστήριον, ἐπιστρεφόμενοι πρὸς τὸν ἄνδρα, καὶ δηλοῦντες ὅτι ἄκοντες αὐτοῦ ἀπαλλάττονται : ap. Ælian. *V. H.* XII. c. 58. Olympionica Dioxippus, cum Athenas invehetur, mulierem videns formosissimam, captus διετέλεσεν ἀποβλέπων τὴν ἄνθρωπον, καὶ ἐπιστρεφόμενος."

p. 254. Instances of the apodotic δὲ.

αὐτὰρ, ἘΠΕΙ, κατενώπα ἰδὼν Δαναῶν ταχυπόλων,
σεῖο', ἐπὶ δ' αὐτὸς αὔσε μάλα μέγα, τοῖσι ΔΕ θυμὸν
ἐν στήθεσσι προέλεξε, λάθοντο δὲ βούριδος ἀλκῆς.

Il. xv. 320.

where Heyne says—" τοῖσι δὲ est apodosis :"

Again,

οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα Δ' οὐπω
δαιδάλεα προσέκειτο, τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς,

II. XVII. 378.

where, says Heyne—" τόσσον—οὐατα δὲ—h. e. ἐπὶ τόσον, ἐφ' ὅσον τὰ οὐατα μὴ προσέκειτο, hoc antiquo more extulit per δὲ, οὐατα δ' οὐπω προσέκειτο."

Again,

αὐτὰρ, 'ΕΠΕΙ μεθ' ὁμίλον' Ολύμπιοι ἤλυθον ἀνδρῶν,
ᾤετο Δ' Ἐρις κρατερῇ, λαοσσόος.

II. xx. 47.

where Heyne says—" Apodosis est in ᾤετο, abundante δὲ ut sæpe." I add the following instances from Plato, Τὸ δὲ τοῖς ὅμμασι σκοτᾶδες καὶ αἰεῖδες, νοητὸν δὲ καὶ φιλοσοφία αἰρετὸν, τοῦτο ΔΕ εἰδισμένη μισεῖν τε καὶ τρέμειν καὶ φεύγειν, *Phæd.* p. 218. Ed. Forster 1752.: Again in p. 302. οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἀμαρτήματα, οἷον πατρὸς πατέρα, ἢ μητέρα ὑπ' ὀργῆς βλαῖν τι πράξαντες, καὶ μετὰ μελόν αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνου τοιοῦτω τινὶ ἄλλῳ τρόπῳ γίνωνται, τούτους ΔΕ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη κ. τ. λ.; Again in his *Λόγος ἐπιτάφιος* p. 23. Ed. Bentham, Eton 1798. πατέρας δὲ καὶ μητέρας, καὶ εἴ τινες τῶν ἀνωθεν ἔτι προγόνων λείπονται, τούτους ΔΕ παραμυθούμενος, where Bentham observes, " Though the particle δὲ may seem redundant, yet this repetition is not uncommon in Plato, being more strongly determinative of the persons here spoken of."

Again in Herodotus Bk. 1. c. 28. χρένου δὲ ἐπιγινομένου, καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἰλίου ποταμοῦ οἰκημένων (πλὴν γὰρ Κιλικίων καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ'

ἐαυτῷ εἶχε καταστραφέντος ὁ Κροῖσος· εἰσι δὲ οἷδε κ. τ. λ.),
κατεστραμμένων ΔΕ τούτων κ. τ. λ. There is a curious use of
δὲ in the *Antigone*, v. 281.

σοι, κ' εἰ τὸ μὴδὲν ἐξερῶ, φράσω Δ' ὄμως.

p. 257. φθείρειν, συμφθείρειν, διαφθείρειν.

The following important note of T. Hemsterhuis had not been seen by me at the time, when I was writing these observations upon the passage of the *Hippolytus*: Lucian's *Prometheus*, c. 5. οὐ μὴν περὶ γε τῶν ἐμῶν ἔχω διατείνεσθαι ὡς τοιούτων ὄντων, ἀλλὰ δέδια μὴ τὸ ἐκατέρου κάλλος ἢ μίξις συνέφθιεν: "de industria τὸ συμφθείρειν, cujus significatio sit ambigua, Lucianum, ut erat perquam eruditus, posuisse credo: pictoribus, unguentariis, ac tinctoribus propria φθείρειν, φθεῖναι, et συμφθεῖναι de colorum unguentorumque diversi generis mixtura: hac quidem temperatione sua cuique perit pulchritudo, et corrumpitur; sed arte tamen alius existit color, qui naturalem sæpe vincat: istas voces illustravit L. Kuster. ad Aristoph. *Plut.* v. 530. quarum tamen hæc virtus jamdudum explicata fuerat a Casaub. ad Pers. S. II. v. 64. Gataker. ad Marc. Antonin. vi. 30. et Fr. Junio de *P. V.* 111. c. 3. § 3.: ea mente Dionys. Halicarn., quem certe interpretes non intellexit, scripsisse puto de tribus Græcorum literis duplicibus, διπλᾷ δὲ λέγουσιν αὐτὰ ἔτοι διὰ τὸ σύνθετα εἶναι τὸ μὲν ζ διὰ τοῦ σ καὶ δ. &c. συνεφθαυμένων ἀλλήλοις καὶ ἰδίαν φωνὴν λαμβανόντων, *Περὶ Συνθεσ. Ὀνομ.* p. 22. v. 23.: neque aliunde dictum est illud Statii *Ach.* i. 307.

Lactea Massagetae veluti cum pocula fuscant

Sanguine puniceo, vel ebur corrumpitur ostro,

ubi fuscant N. Heinsii pro *fuscant* nequaquam mihi proba-

tur: noti sunt Homeri versus, quorum suavissima venustate capti et Hic, et Virg. *Æn.* xii. 67., et alii poetæ Latini certatim eos exprimere contenderunt." I here add also the following passage of Thucydides, cited in Longinus, p. 146. οἱ τε γὰρ Συρακοῦσιοι, φησὶν, ἐπικαταβάντες τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον· καὶ τὸ ὕδωρ εὐθὺς διέφθαρτο. We have in the *Agamemnon*, v. 941.

γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμὲ:

Stanley thus translates the passage, *Animum quidem scito me neutiquam corrupturum*, which he afterwards improperly corrected thus: *Minime dissimulaturum me scito sententiam meam*: the meaning is *Be assured that I will not change my resolution*. Abresch has collected the following passages: "Lys. *Orat. in Andocid.* p. 104. πῶς οὐ θεῶν τις τούτου γνώμην διέφθειρε; [here the sense is precisely the same]: Isocrates *ad Demon.* p. 17. [cited in p. 258.]: Eurip. *Orest.* v. 297. τὸ διαφθαγὲν φρενῶν [*the perturbation, or more literally, the confusion of mind*]: Noster in *Choeeph.* v. 209. φρενῶν καταφθογά." H. Stephens in his *Thes. Ling. Gr.* cites the following passage, "Aristot. *Eth.* 3. καὶ ἡ μὲν λύπη ἐξίστησι καὶ φθείρει τὴν τοῦ ἔχοντος φύσιν, ubi videtur esse *corrupti*, vel *vitiat*." Again, we have in the *Hecuba*, v. 594.

ὁ μὲν πονηρὸς, οὐδὲν ἄλλο πλὴν κακὸς,
ὁ δ' ἐσθλὸς, ἐσθλὸς, οὐδὲ συμφορᾶς ὑπο
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεί.

Here the word *διέφθειρε* evidently signifies that the good man is not *changed* in his nature by calamity. "Π. 4, 1, 3. *διεφθάρθαι* (mgg. *διέφθαρτο*) ταῖς γνώμαις est *animis cecidisse*: paulo ante erat *ἡδέμουν* et *ἀπεδίδρασκον*: pro ταῖς γνώμαις in

margg. et in cod. Leid. ap. Oudendorp. ad Thom. Mag. p. 232. legitur τὰς γνώμας, quæ videtur esse vera lectio; nam etiam A. 4, 5, 10. est, διεφθαρμένοι ὑπὸ τῆς χιόνης τοὺς ὀφθαλμοὺς: cf. Plat. *Phæd.* 48. διαφθείρονται τὰ ὄμματα, et Wetstein ad *I Tim.* 6. 5." *Lexicon Xenophonteum.* "Interdum vero διεφθαρμένος cum accusativo, quo significatur ea pars, qua quis morbo laborat, ut διεφθαρμένος τὴν ἀκοήν et διεφθαρμένος τὴν ὄψιν: quibus in locis adhibent quidam participium *captus*, minime ad verbum reddentes: hoc modo, *auditu captus*, *visu captus*, vel potius, *auribus captus*, *oculis captus*: et διεφθαρμένος τὰς φρένας, *mente captus*; sed ex Homero dicitur potius διεφθορᾶς, ut mox quoque docebo." H. Stephani *Thes. Ling. Græc.*

p. 297. αὐτὸς ἔφα.

"Αὐτὸς de aliquo κατ' ἐξοχήν, sic discipuli de Pythagora αὐτὸς ἔφα, item servi de domino: vide Schol. ad *Naub.* Aristoph. v. 218. et consule Casaub. ad Theophrast. c. 2. nec aliter Plaut. *Ipsa misit*, ubi *ipsa* est *hera*," J. Upton's *Epic-tetus* in the *Index*, where several instances are cited: "*Ipse, ipsa*, olim erant voces servorum, quas honoris causa propriorum nominum loco usurpabant, ut apud Græcos αὐτὸς et ἑκείνος, unde natum illud αὐτὸς ἔφα, *Cas.* 4. 2. v. 11. Terent. *Hecyra*, *Sed Pamphilum ipsum stare ante aedes*," *Lex. Plautinum.* Gesner in his *Thes. Ling. Lat.* cites Casaubon, refers to Heinsius on Hesiod's *O. et D.* p. 226., and adds, "Ita ille apud Cic. *Fam.* 6, 19, et 20. Cæsarem notat: vide Pet. Victorium." "v. 966. ἐγὼ γὰρ αὐτὸς ἐξελήλυθα—: αὐτὸς sc. dominum designat, qua de re nota est magni Casauboni

perdocta observatio ad Theophrasti *Char. Eth.* c. 11. vim elegantem vulgo minus perspexerunt in Theocriti *Eid.* xxiv. 50.

ἄνστατε δμῶες ταλασίφρονες· αὐτὸς αὐτεῖ·

usus imprimis Aristophani familiaris: egregie convenit huc illud in *Ran.* v. 523. αὐτὸς ὡς εἰσέρχομαι: Pollucem audiamus III. 74. Ἀριστοφάνης μέντοι κατὰ τὴν πολλὴν συνήθειαν τοῦ δεσπότην αὐτὸν κέκληκεν, εἰπὼν ἐν Δράμασιν ἢ Κεντάυρω, Ἀνοιγέτω τις δώματ', αὐτὸς ἔρχεται: hæc præclara soli debentur codici, quem vocamus, Falckenburgiano." T. Hemsterhuis's *Plutus*, p. 335. See also J. Duport in *Theophr. Char. Praelectiones*, p. 221, 2.

p. 348. πείρατα γαίης.

The learned reader will find in the *Ancient Mythology* of Jacob Bryant some very excellent observations on this curious subject: I have not, at the present moment, an opportunity of discussing them, as it would lead me into a wide field: the collections, which I have made of, and the observations, which I could offer upon, the opinions of the Greeks, the Romans, the Egyptians, the Persians, the Goths, the Jews, the Hindoos, and the Orientals, on the subjects of Tartarus, Elysium, Hades, Heaven, Paradise, and the other analogous topics, would fill a volume, which I may one day present to the public: in the mean time I refer the learned reader to my remarks on the *Prometheus Desmotes* in the *Classical Journal*, No. VI. p. 271-6.

p. 355. καπηλεύειν.

Lucian says in his *Nigrinus*, c. xxv. p. 65. μάλιστα δὲ ἐμέμνητο τῶν ἐπὶ μισθῷ φιλοσοφούντων, καὶ τὴν ἀρετὴν ὄνιον ὥσπερ ἐξ ἀγορᾶς προτιθέντων· ἐργαστήρια γοῦν ἐκάλει καὶ καπηλεῖα τὰς τούτων διατριβὰς: “Prorsus ad Lucianeum,” says T. Hemsterhuis, “*Philo Jud. de V. M.* p. 685. A. οὐχ ὅτις μεθοδεύουσι οἱ λογοθῆραι καὶ σοφισταὶ πιπράσκοντες ὡς ἄλλοι τι τῶν ἀνίων ἐκ’ ἀγορᾶς δόγματα καὶ λόγους: cf. p. 289. D.: ceterum quod istorum scholas ἐργαστήρια, et καπηλεῖα Nigrinus, a Platone sumtum, apud quem sæpe Socrates καπήλων et καπηλευόντων nomine Sophistas infamat: vide L. Bos in *Ep. II. ad Corinth. II.* 17.: Nicolaus Damascenus, οὐκ ἔστιν ὅτι τῶν παιδευμάτων πρὸς ἐργυρισμὸν ἐχρήσατο, οὐδὲ ἐκαπήλευσεν, ut testatur ipse in *Exc. Vales.* p. 417.” J. F. Reitz. says on the *Hermotimus*, c. LIX. p. 799. on the subsequent passage, ὥστε ἔγωγε οὐκ ἔχω εἰπεῖν κατότι σοι ὅμοιος φιλοσοφία καὶ οἶνος εἶη, ἄρα κατὰ τοῦτο μόνον, ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοι γὰρ οἱ πολλοὶ καὶ δολώσαντες, καὶ κακομετροῦντες: “Peculiariter de philosophis veteribus dicunt Græci scriptores καπηλεύειν σοφίαν, μαθήματα, de malis et Sophistis, qui sapientiam et disciplinas quæstui habebant, et falsa pro veris docebant, bonis mala miscebant, haud aliter ac caupones, qui vinum aqua mixtum vendunt, vel qui dolose metiuntur—: hinc καπηλικὸς pro fraudulento apud Aristoph. aliosque; olim vero in partem non ita malam valebat, quin significaret omnem lucrandi modum, id præcipue mercaturæ genus, quod per nummos fit, opponiturque priscae mercium permutationi, quare καπηλικὴ τέχνη, et καπηλικὸν recte vertitur nummularid, ap. Aristot. I. *Polit.* c. 9. ubi bis ter occurrens

hoc verbum, nec non capit. seqq. videri potest." Casaubon on *Theophrastus*, p. 100. observes—"in venditione vini triplicem fere fraudem cauponum notant veteres, quod illud diluant, mangonizent, et falsa mensura vendant;" and he then quotes the passage, which has been cited from the *Hermotimus*.

p. 368. ποιμαίνην, βουκολεῖσθαι.

"βουκολεῖν μὲν ἐστὶ τὸ ἐπιπλεῖστον ἀεὶ παραλογίζεσθαι: βουκολεῖν, dum ab origine, quam ad Sueton. *Cæs.* c. LIII. tradidit Casaubon., ad varia delabitur, in eam etiam, quam Noster tetigit, significandi vim devenit, et denotare cœpit, *blandis verborum lenociniis in fraudem inlicere, sive inani spe pascere et lactare*: non invenuste Meleager in *Epigr.* MS.

κενεὰς ἐλπίδας ἐτρεφόμεν:

Hesych. βουκολεῖσθαι, χρησταῖς ἐλπίσι, legendum videtur, χρῆσασθαι ἐλπίσι: minus certe probo conamen Lamberti Bos. in *Obs. Crit.* p. 159.: Alciphron III. *Ep.* v. p. 288. ἐλπίσιν ἀπατηλαῖς βουκολούμενοι: Lucian in *Amor.* p. 874. ἄλλαις ἐπ' ἄλλων ἐπιθυμίαις βουκολοῦμαι: *Dial. Mort.* v. πολλὰ κἀκεῖνος εὖ μάλα διαβουκολεῖ αὐτοῦς, καὶ ἐπελπίζει: adde Heliodor. VIII. p. 378. Aristæn. I. *Ep.* v. Aristoph. *Ecclesiaz.* v. 81. Schol. ad *Pac.* v. 152. et Suidam." L. C. Valckenaer's *Ammonius de Adfinium Vocabulorum Differentia*, p. 45.

p. 370. ἐξαίρειν.

"Verbum ἐπαίρειν illustrat L. Kuster ad Aristoph. *Nub.* 42. allato hoc loco: vide et Herod. VII. 10. p. 385.: ἐξαίρειν eodem sensu *Hipp.* 332." Markland's *Suppl.* v. 591. p. 139.: thus too Ruhnken in his *Lex. Platonic. Vocc.* p. 119. says that ἐξαίρειν is here used in the sense of ἐπαίρειν: but I wish, before

these critics had made the assertion, they had considered that ξ can scarcely be used for η , either by itself, or in composition: now my interpretation will alone give the meaning of ξ : I might have added the verses of Accius in Tully, bk. 1. *de Div. c. 22.*

*Duos consanguineos arietes inde eligi,
Pecus lanigerum eximia pulcritudine;
Præclarioremque alterum immolare me.*

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CORRECTIONS.

| | PAGE |
|---|-------|
| <i>quidem</i> , read <i>quidam</i> | 70 |
| <i>fruuntur</i> , read <i>fruantur</i> | 107 |
| λειπόμενοι, read λειπομένην | 109 |
| <i>cavebantur</i> , read <i>cavebatur</i> | 123 |
| 'Αδρία, read 'Ιδρία | 170 |
| <div style="display: flex; justify-content: space-between; align-items: center;"> <div> <i>Quam joco a me voluisti tandem, quin perfeceris,</i>
 this passage is cited inaccurately by Lambert Bos; for it
 runs thus, </div> <div style="text-align: center;"> <i>quam joco</i>
 <i>Rem voluisti a me tandem, quin perfeceris?</i> </div> <div style="font-size: 3em; line-height: 1; margin-left: 10px;"> } </div> </div> | 178 |
| Read thus after the word <i>hissing</i> : 'slaughter, as the Schol. B.
understood it, who rightly says—συρίζων φόγον' ἐκπνίγων, εἰκότως
εἶπε τὸ συρίζων, ἰπειδὴ ὁφίων κεφαλὰς εἶχε, τούτων δὲ ἴσ'τι τὸ συρίζειν:
the Schol. A.' &c. &c. | 218,9 |
| δικασπόμενον, read δικάσπολον | 231 |
| <i>de statu functorum</i> , read <i>vita</i> | 346 |
| ἁπτὰν, πρὸς ἰσπίρου, θιοῦ, erase the stops | 350 |
| II Cor. 11. 18. read 17. for 18. | 357 |

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